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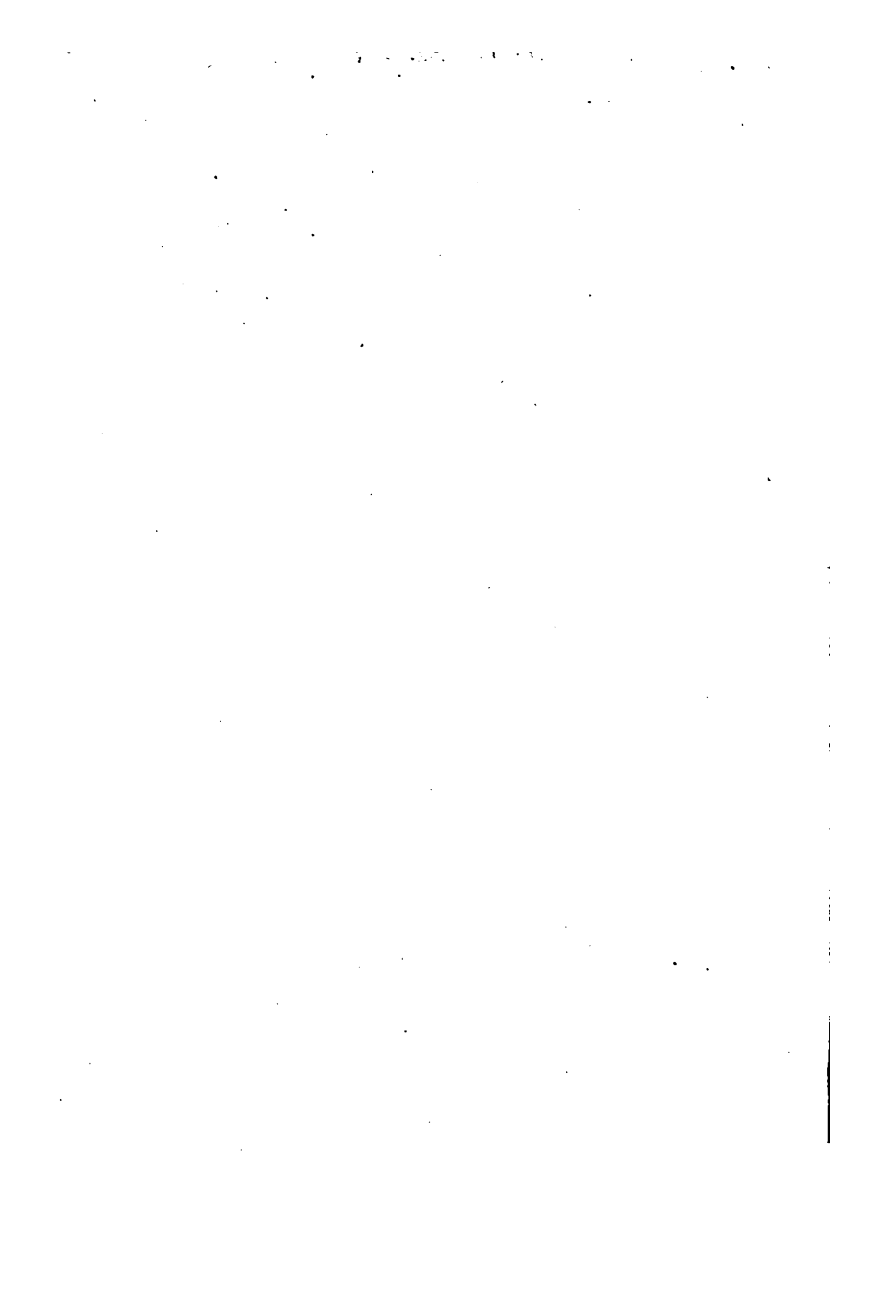
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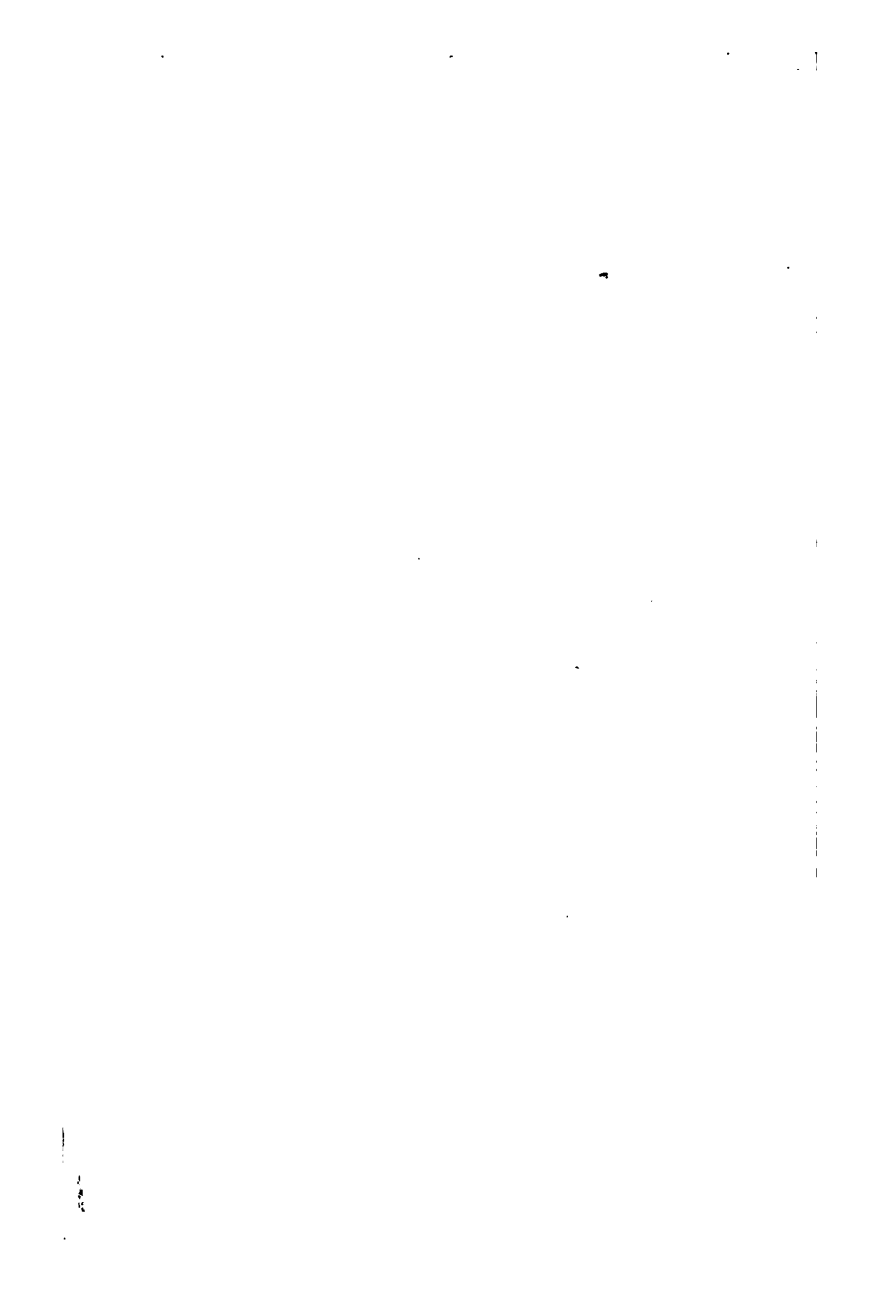
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CHURCH
CATECHISM
EXPLAINED
AND
ILLUSTRATED

49.778.







The Catechism
OF
THE CHURCH OF ENGLAND
Explained and Illustrated.

BY A COUNTRY CLERGYMAN.

"Great care must be taken in the instruction of youth: the bare saying the Catechism by rote is a small matter,—it is necessary to make them understand the weight of every word in it."

BURNETT.—PASTORAL CARE.

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Preface.

A REASON may justly be asked for the appearance of a new publication of the "Church Catechism Explained and Illustrated." Has it not been explained and illustrated already?—The Writer is fully aware that it has been ; and, as he readily admits, by those much more competent than himself. But he is not aware of the existence of any compilation *combining* the advantages of explanation and illustration. And in aiming at an union of these separate advantages, he trusts it will be felt by others, as he is himself assured by experience, that however imperfectly he may have succeeded, he has not undertaken a superfluous office. He fervently prays the attempt may be made instrumental in the hands of God's Holy Spirit of rendering effectual the Church's "form of sound words" to the religious information and improvement of her young members.

He would only further observe that while he has studied simplicity, so as to meet the wants of the humblest in our

PREFACE.

village schools, he has made it his special object to adapt his plan to the enlightened and educated youth of our middle and higher classes.

There are those who may fancy it is unnecessary to instruct the young of those classes in the elementary truths of the Gospel, or to caution young ladies and gentlemen against lying and slandering, "picking and stealing," and such other vulgar vices, which young ladies and gentlemen ought to be above. But the Author is convinced this is a great mistake ; as may perhaps be proved by the following little incident :

A young gentleman had, with much art and deceit, pilfered some fruit ; and when reproved by his Tutor, he was asked "If he did not recollect what his Catechism taught him concerning the sin of picking and stealing ?" The child had been brought up by dissenting guardians, and he answered with tears and much concern, that he "had never heard about picking and stealing, for he had never learned the Catechism." *A Roman Catholic* child, who was present, exclaimed with evident surprise, "What ! never heard of the sin of picking and stealing ? Never learned your Catechism ?".....I think this rebuke *from a Roman Catholic* youth should convince *protestant* parents that they would do well to teach their children the Catechism, and instruct them early, whatever their station in life be, in their duty to their neighbour as well as to God, in the admirably simple and pointed words of our Church.

THE CATECHISM OF THE CHURCH OF ENGLAND

EXPLAINED AND ILLUSTRATED.

Q. What do you understand by the Church Catechism ?

A. An instruction in the truths of the Christian religion, as taught by the Church of England.

Q. *What is your name ?*—A. N. or M.

Q. *Who gave you this name ?*—A. My Godfathers and Godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Q. Why is the name given you at your baptism called your *Christian* name ?

A. Because it was given me at my *Christening*, when I was baptized in the name of Christ, and became a Christian by profession.

“Baptizing is well called *Christening*; for baptism is such a covenant between God and man, as makes the receiver of it a visible Christian.”—*Baxter: Poor Man's Family Book.*

Q. Have we any examples in Scripture of names being given at a religious ordinance like baptism ?

A. Yes, John the Baptist, and the child Jesus, were so named at their circumcision, a rite in the Jewish Church answering to baptism in the Christian. Luke i. 59—63; ii. 21; Col. ii. 11—13.

Q. Of what ought the name we receive at our baptism to remind us?

A. Of our privileges and duties as Christians. 2 Tim. ii. 19.

“Blandina, one of the early martyrs, found comfort and ease amidst her sufferings in saying nothing else but this: ‘I am a Christian, and with us no evil is done.’” *Eus. Hist. Eccl. Lib. v. ch. 50.*

Q. What is a Godfather or Godmother?

A. A person who presents a child to baptism.

Q. Why are such persons called Godfathers and Godmothers?

A. Because they bring us to that ordinance “where the new birth may be had,” and because they undertake to perform the part of parents to us in spiritual things.*

* *Hooker: Eccles. Pol. B.V. c. 64.*

Q. What is that part which they engage to perform?

A. To train us up in the nurture of true religion, as our natural parents do in the knowledge and use of those things which are needful for our bodies.

Q. Have we any examples of such a custom in the Scriptures?

A. Yes, Abraham, the father of the faithful, acted the part of a Godfather to the males of his household. Gen. xvii. 23, and 18, 19; so also Joshua xxiv. 13, and Acts xvi. 15—33.

The Privileges of Baptism.

Q. You said you were made a member of Christ in your baptism,—what do you mean by a member of Christ?

A. A member is a *part* of any thing, as the limb of a body, or the branch of a tree ; and to be a member of Christ, is to belong to Christ as one in His body, the Church.

Q. Where do we read in Scripture of Christ being compared to a tree, and His Church to a body ?

A. In John xv. 2 ; 1 Cor. xii. 27 ; Ephes. i. 22, 23.

Q. How does the Church of Christ resemble a body ?

A. By being made up of many persons professing Christianity, as a body is made up of many members.—1 Cor. xii. 20.

Q. Are Christians in the New Testament said to be made members of Christ in baptism ?

A. Yes, in 1 Cor. xii. 12, 13 ; Gal. iii. 27, 29.

Q. Are all baptized persons then members of Christ ?

A. All are members, though not all *living* members.

Q. In what sense then are *they* said to be members who are not living members ?

A. Only as a *dead* branch is a member of a tree, or a *mortified* limb of a body.—John xv. 2, 6.

Q. What makes a baptized person a living member of Christ's body ?

A. Faith, which worketh by love.—Gal. v. 6.

Q. Will baptism save us without such faith ?

A. No.—Gal. vi. 15, and v. 6 ; John xv. 2 ; Rom. ii. 28.

Q. Is it not a great privilege to be a member of Christ?

A. Yes, for then Christ cares for us, and sympathizes with us as the head with the members.—1 Cor. xii. 25—27.

Q. Why are you said to be members of Christ, before you are said to be children of God?

A. Because we cannot be children of God until we become members of Christ.

Q. Are all baptized persons then children of God?

A. No, as all are not living members of Christ, so all are not the true children of God.—Acts xvii. 28, 29; Rom. ix. 4, with v. 6, 7.

Q. What is necessary to make a baptized person a true child of God?

A. The same as is necessary to make him a living member of Christ, namely, true and lively faith in Christ Jesus. Gal. iii. 26; John i. 12.

Q. Is it not a great mark of God's love that we should be called His children?

A. Yes, there cannot be a greater privilege than this. 1 John iii. 1; John xx; 1 Sam. xviii. 23; 2 Sam. vii. 14.

"A Caffre boy being asked why he left the Caffre Country, where he had all he needed, for a Missionary settlement, replied, 'It is very true; but I wish to be a child of God, and here I shall learn how to become one; in my own country I cannot.'"

Q. What do you become by being children of God?

A. "Inheritors of the kingdom of heaven."

Q. What do you understand by that?

A. Being entitled to an abode in heaven, as the inherit-

ance and kingdom purchased for us by Christ.—1 Peter i. 4 ; John xiv. 2, 3.

Q. Is not this also a great privilege ?

A. Indeed it is : for in having this title we are heirs of God, and joint heirs with Christ.—Rom. viii. 16, 17.

Q. You would esteem it a great privilege to be the heir of a great man, and to enjoy all his riches at his death,—but wherein is the Christian more privileged than all earthly heirs ?

A. The Christian's inheritance is *sure*—1 Peter i. 4, 5. Heb. vi. 17—20. Most *costly and valuable* of all heritages—Ephes. i. 14. A *free gift*—Rom. vi. 23. *Death* cannot deprive him of it, but rather puts him in possession—Luke xvii. 22. Will be *enjoyed* without sin, sorrow, or fear of loss—1 Peter i. 4, 5 ; Rev. vii. 14—17. Is inconceivably and unspeakably *glorious*—1 Cor. ii. 9 ; 2 Cor. xii. 4 ; Rev. xxi. 23. And it is *everlasting*—John x. 28 ; Rev. iii. 12.

“ Our earthly paradise in Eden had a way out, but none, that ever we could find, in again ; but this eternal paradise hath a way in, but no way out again.”—*Baxter's Saint's Everlasting Rest*. ch. 3.

“ A French officer having become serious from reading the Bible, was ridiculed by his companions for turning Protestant : ‘ I have done no more,’ said he, ‘ than Bernadotte, who has become a Lutheran : ’ ‘ Yes,’ replied they, ‘ but he turned Lutheran to obtain a crown.’ ‘ My notion,’ said the Christian officer is the same ; we only differ as to the place—the object of Bernadotte was to obtain a crown in Sweden—mine is, to obtain a crown in heaven.’ ”

“ I despise life to be with Christ,” said St. Augustine on his death bed.

*The Obligations of Baptism ; or, the character
of Christ's Members.*

Q. *What did your Godfathers and Godmothers then for you?*—**A.** They did promise and vow three things in my name : first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

THE VOW.

1st—Renunciation of Evil.

Q. You say your Godfathers and Godmothers made a promise and vow in your name ; what is a vow, and is it Scriptural to make vows in the name of others ?

A. A vow is a solemn promise,—Hannah's vow for the child Samuel proves such a custom to be lawful.—1 Sam. i. 11, also Joshua xxiv. 15.

Q. What is the first promise they made for you ?

A. That I should renounce the devil and all his works, &c.

Q. Who is the Devil, and what are his works ?

A. The devil is a fallen angel—the author of all evil—and the adversary of God and man.—1 Peter v. 8. All kinds of sins are his works.—1 John iii. 8.

Q. Are not some sins more especially his works ?

A. Yes, lying—John viii. 44 ; Acts v. 3. Murder and hatred—John viii. 44, and 1 John iii. 12. Seduction, or tempting others to sin—Gen. iii. 13. Apostacy—John xiii. 2, 27. Disobedience—Ephes. ii. 2.

Q. What works of Satan are we to renounce, and why?

A. *All* his works—to renounce only some of his works, and not all, proves that we are still his children—Mark vi. 20—27.

An old lady was once advocating with great earnestness the amusements of the theatre, and at last addressed herself to an old clergyman, to strengthen her opinions, “ Doctor, this young man says, that if we go to the play we shall go to hell !—what do you think ? ” “ Think, (said the old man,) why I think that the devil has a very good right to all he finds upon his own grounds.”

Q. What is the meaning of the name devil ?—and what other names are given to the evil spirit ?

A. The name “ *Devil*,” means “ *Accuser*.”—Rev. xii. 9, 10. He is also called Satan, or Adversary—Rev. xii. 10 ; 1 Peter v. 8. The Old Dragon, or Serpent—Rev. xii. 10. Apollyon, or Destroyer—Rev. ix. 11. The Prince of this world, and of the power of the air—Ephes. ii. 2 ; John xii. 31.

Q. What do you mean by “ renounce ? ”

A. “ Give up,”—have nothing more to do with.

Q. Does not that imply that you *have had* something to do with him ?

A. Yes.

Q. How may a very little child be known to do this ?

A. By his evil tempers, deceit, and disobedience.

Q. What is the world, and why called wicked ?

A. By the world is meant the great mass of mankind amongst whom we live, with their common pursuits and customs ; and this world is called wicked because it willingly obeys Satan, the god of it—Ephes. ii. 2. Hates Christ and all real Christians—John xv. 18. And is an enemy to God and true holiness—1 John ii. 15.

Q. What are the pomps and vanities of this world ?

A. Its "pomps" are its splendour and ostentation, as great riches, rank, power, &c. Its "vanities" are its empty pleasures, vain pursuits, and idle shew, as feasting, games, dress, &c.

Q. What do you mean by renouncing these ?

A. No longer placing our chief happiness in them, or envying those who possess them.

Q. How may our minds be preserved from an excessive love of these worldly pomps and vanities ?

"Joys of royal pomp, marriages, and feasts, how soon do they vanish as a dream ! That of Abazuerus lasted about half a year, but then it ended."—*Leighton's St. Peter* c. 5. v. 4.

It is said of Pope Plus V. that when dying he cried out in despair, "When I was in a low condition, I had some hopes of salvation ; when I was advanced to be a cardinal, I greatly doubted it ; but since I came to the Popedom, I HAVE HAD NO HOPE AT ALL."

Mr. Hervey was once travelling in a stage coach with a lady who seemed immersed in dissipation, and the pride of life : "I have comfort (said she,) before my pleasurable plans take place, and when they do take place, and after they have taken place ; I expect them with satisfaction, I enjoy them with high gratification, and I reflect on them with happiness when they are past." "You have forgotten to mention one comfort, madam, which such a life is productive of." "How so?—I have specified the pleasure I receive before the time, at the time, and after the time, and surely I cannot have made any omission." "Yes, you have forgotten the principal joy—which is the comfort the review of these things will give you on your death bed." The lady, struck with this remark, became, through Divine grace, an eminent Christian.

"Live while you live, the epicure will say,
And give to pleasure every passing day ;—
Live while you live, the man of God replies,
And give to God each moment as it flies.
Lord, in my lot let both united be,—
I live in pleasure while I live to thee."

A. By the grace of God leading us to meditate upon their true nature, as unsatisfying, deceitful, and ensnaring. 1 Cor. vii. 31.

Q. What are the lusts of the flesh ?

A. The natural appetites, passions, and affections of our hearts.

Q. Can you mention some of them ?

A. Anger, envy, revenge, impure desires, intemperance, covetousness, love of praise, &c.—Gal. v. 19, 21 ; 1 Cor. vi. 9, 10 ; Ephes. iv. 25, 32, and v. 3—6 ; Col. iii. 5, 8.

Q. Why are they called lusts of the *flesh* ?

A. Because they derive their chief power from the body, and act through the members of it.—Rom. viii. 13.

Q. Why are they called “sinful ?”

A. Because their prevailing bias is to evil.—Ephes. iv. 22 ; Gen. vi. 5.

When the physician told Theotimus that except he abstained from drunkenness and uncleanness, &c., he would lose his eyes, his heart was so wedded to his sins, that he answered, “*Then farewell sweet light !*” He had rather lose his eyes, than leave his sins. So a man bewitched with sin, had rather lose God, Christ, heaven, and his own soul, than part with it.”—*Anecdotes on the Church Catechism.*

Xenophon, a heathen, thus makes Cyrus the great, when a boy, ridicule the vice of drunkenness :—“The cup-bearers of the Persian kings, on presenting the goblet to them, having first taken a little of the wine from it in a cup and poured it into their left hand, drink it in their presence, that so, in the event of their having poisoned the wine, they may gain nothing by their crime.” “And why,” said Astyages with a smile, “while you imitated Sacas in all other things, did you not imitate him in tasting the wine ?” “Because truly I feared lest there should be poison mixed with it. For when you have entertained your friends on your birth-days, I have plainly perceived that it affected all of you as by poison.” “And how, my child, came you to fancy that ?” “Be-

cause, forsooth, I saw that you wandered in your thoughts, and tottered in your limbs. First, what you would not allow us children to do, you did yourselves. You all spake aloud, and cried out together, not understanding at all what one another said. Then you set out singing most ridiculously, and when none of you heard what was sung, you declared the singing was most excellent. And again, each of you would boast of his strength and agility; but when you stood up to dance, not only could you not dance in step, but you could not even stand upright. You forgot altogether that you were king, and they that they were subjects!".... "But how does your father do, (said Astyages,) when he drinks, does not he get drunk?" "No indeed," said Cyrus. "But how?" "Why, when he has quenched his thirst, he stops drinking to be sure; and so he gets no harm."—*Xenophon Cyropedia*. A.

2nd—*Faith in the Gospel.*

Q. What is faith?

A. Receiving what God has spoken as true.

Q. Where has God spoken to us?

A. In His Word.

Q. What are the articles of the Christian faith?

A. The truths and doctrines of the Gospel, as contained in the Bible; particularly the New Testament.

Q. When may we be said to believe these articles of our faith?

A. When our conviction of their truth leads us to place our entire reliance on the Saviour they reveal—to love God—forsake sin,—and regard heaven as our eternal home.

Q. Is this faith necessary to our salvation?

A. Yes,—Mark i. 15, and xvi. 16.

Q. Will this faith be effectual to salvation in all cases?

A. Yes, all who so believe the Gospel will certainly be saved.—Acts xvi. 30, 31.

Q. Can we obtain this faith of ourselves?

A. No, it is the gift of God.—Phil. i. 29.

Q. By what means is it given and increased ?

A. By prayer, and in the hearing and reading of His Word.—Rom. x. 17 ; Acts xvii. 11, 12.

Q. Can your Godfathers and Godmothers give you this faith ?

A. No.—John i. 13.

Q. What then is meant when they promise this faith in your name ?

A. They only promise to see, that as far as lies in their power, I shall use the *means* which God has engaged to bless.—Prov. xxii. 6.

A little boy when asked “*What faith was ?*” answered, “*Taking God at His word.*”

A poor Irishman, taught to feel his need of Christ, described his faith as *the grip of a drowning man*.

“Faith is an humble, self-denying grace. It makes the Christian nothing in himself, and all in God.”—*Leighton’s St. Peter*. ch. i. 5.

“The celebrated Earl of Rochester said, laying his hand on the Bible, A bad life is the only grand objection to this book.” “Men question the truth of Christianity, says South, because they hate the practice of it.”—*Ryle’s Ser. Young Men Exhorted*.

Bishop Burnett, the biographer of the noted Earl of Rochester, who from having been an infidel, became a sincere believer in Christianity, says of him forcibly, “Here is a public instance of one who *lived* of their side, but could not *die* of it.”

“When they came home, one spake in admiration of the wisdom of Cyrus, another of his bravery, a third of his clemency, a fourth of his handsome features and great stature,”—“And tell me, O Armenia, asked Tigranes of his wife, Did Cyrus appear handsome to you ?” “Indeed, (she replied,) I never *saw* him.” “Never saw him !—whom then were you looking at ?” “At him.”—She meant Tigranes, “who said that he would purchase my freedom with his life.” Thus the FAITH of the Christian overcomes the world, being regardless of the charms which others behold in it, by regarding HIM only, who purchased his salvation with His blood.

"Manlius, being accused of sedition, in his defence only turned his eyes upon the capitol, the scene of his former bravery, and pointing thither, put the people in mind of his achievement upon that spot: the multitude instantly refused to cooperate with his accusers, but when he was brought to the Peteline grove, at a distance from the capitol, they condemned him to be thrown headlong from the Tarpeian rock." So, when we keep Christ, and the cross whereon he suffered, in our eye, we are safe against the influence of the world—but when at a distance from Him, we are open to temptation, and prone to change our purpose.

"There is scarcely any sin but may be traced up to unbelief."—*Mason.*

3rd—*Walk of Obedience.*

Q. Why do we promise to keep God's holy will and commandments ?

A. Because our renunciation of sin, and our faith in the Gospel, cannot be sincere unless we do so.—Ephes. iv. 22—24 ; James i. 26, and ii. 22.

Q. How long must we walk in obedience to God's commands ?

A. So long as we live.—Luke i. 74, 75 ; John viii. 81.

Q. Is it *perfect* obedience which we here promise ?

A. No, for though perfect obedience to God's holy will is the Christian's aim, yet he knows from Scripture and experience that he must fall short of it.—Psalm cxliii. 2 ; Rom. iii. 10 ; James iii. 2 ; 1 John i. 8—10.

Q. What then is the *kind* of obedience which this promise binds us to ?

A. Sincere, habitual, and constant—that is, an obedience which regards all God's commands alike, regulates the main course of our conduct, and rejoices in the prospect of never being released from its yoke.

"Antonio Guevasa used to say 'that heaven would be filled with such as *had done good works*, and hell with such as *intended* to do them.'"

"Some sinners shift their sins as they do their dress, put off one to put on another; this is only waiting on Satan in a new liverly."—*Mason.*

When Drusus was intending to build a house, and his architect promised him that he would so construct it that no one should be able to see into it, he said, "Rather, if you possess the skill to do it, I entreat you, build it in such a way, that whatever I do may be seen by all the world."—Thus should *we* exercise ourselves to have "a conscience void of offence both towards God and towards man."

Q. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

—*A.* Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Q. Why are you bounden to believe and to do what was promised for you?

A. Because what was promised for me, was in my name, and for my good: because unless I fulfill this promise I cannot be a true member of Christ, or derive any benefit from my baptism: and because even if no vow had been made in my name, I should be equally bounden to renounce sin, believe in my Saviour, and obey God.

"I will not insist on the covenant which your parents made in your name, when they devoted you to God in baptism; *though it is really a weighty matter.* And by *calling yourself a Christian* you have professed to own and avow what they then did."—*Doddridge. Rise and Progress of Religion.* ch. 4. sec. 11.

"A CHRISTIAN is the highest style of man.
And is there who the blessed cross wipes off,
As a foul blot from his dishonour'd brow?
If angels tremble, 'tis at such a sight."—

Young's Night Thoughts.

Q. Is it sinful to break a vow ?

A. Yes.—Dent. xxiii. 22 ; Eccl. v. 4, 5.

Q. Why do you say “ by God’s help so I will ? ”

A. Because I am not able to do so in my own strength.
—John xv. 5 ; 1 Cor. iii. 6 ; 2 Cor. iii. 5 ; Phil. ii. 13.

Q. What state of salvation is that to which you are called in your baptism ?

A. A state wherein all things necessary for my salvation, as pardon, righteousness, grace, are promised to me : and wherein the means of acquiring these blessings, as ministers, sacraments, and the word of God, are provided for me.

Q. You *thank* your heavenly Father that He hath called you to this state of salvation—why do you thank Him for so doing ?

A. Because though the salvation to which I am called be not *certain*, and I may *finally* perish through my own neglect, yet it is a great mercy to be afforded the means of salvation, and not be left in a state of ignorance like the heathen.—Ephes. ii. 12.

Q. What is salvation ?

A. Being delivered from the guilt and love of sin in this world, and its punishment in the world to come.

Q. Can we be saved in any other way than through Jesus Christ ?

A. No !—He is the only Saviour.—John xiv. 6 ; Acts iv. 12.

Q. What must you do in order to *continue* in this state of salvation ?

A. Pray to God to help me by His grace.

Q. What do you mean by the *grace* of God ?

A. The assistance of His Holy Spirit.—2 Cor. xii. 9.

Q. Has the word any other meaning ?

A. Yes, in Scripture it most commonly means the free favour and mercy of God to sinners.—Rom. iii. 24 ; and xii. 6.

Q. What encouragements have Christians to hope for persevering grace ?

A. Luke xxii. 31, 32 ; Phil. i. 6 ; Heb. xii. 5.

Q. Are we to expect this if we neglect to ask God for it, and do not strive to keep ourselves ?

A. No, Jesus commands us to “watch and pray.”—Mark xiii. 33 ; 2 Peter i. 10.

“Prayer,” says one, “is the better-half of the work we do here below, and it makes the other half go better on.”

“Let the professor ask himself—Have his prayers, during his whole life, cost him exercise answering to one hour’s ploughing.”—*Bridges. Prov. xx. 4.*

“It was not the meaning of our Lord and Saviour, in saying, ‘Father, keep them in thy name,’ that we should be careless to keep ourselves. To our own safety, our own sedulity is required.”—*Hooker.*

“In the old pictures of husbandry, we see a man having one hand on the plough, and the other hand raised up to heaven, teaching us that industry and prayer must go together.”—*Randall’s Scripture Outlines.*

“A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said, ‘Sir, I am told that you are against the perseverance of saints.’ ‘Not I, indeed,’ answered he, ‘it is the perseverance of sinners that I oppose.’ ‘But that is not a satisfactory answer, Sir,—Do you think that a child of God cannot fall very low, and yet be restored?’ He replied, ‘I think it will be very dangerous to make the experiment.’”

“It was a custom of the Parthians, not to give their children any meat in the morning, before they saw the sweat on their faces with some labour.”

"Heaven is often lost for want of striving, but is never had on easier terms."

"The way of painful duty is the way of fullest comfort."

"Many who, like Agrippa, are but *almost Christians*, will find, in the end, they shall be but *almost saved*. If two be running in a race, he that runs slowest loses both prize and labour. A man that is lifting at a weight, if he puts not sufficient strength to it, had as good put none at all."—*Baxter's Saint's Rest*.

Q. Rehearse the Articles of thy belief?

A. I believe in God, the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

*The Creed; or, the Articles of a
Christian's Faith.*

Q. What is the "Creed," or "Belief?"

A. A collection of the principal truths of the Christian religion.

Q. Why is it called the Creed?

A. From a Latin word, "Credo,"—"I believe,"

1st Article of the Creed.

OF A GOD.

Q. What is the first truth we profess to believe in ?

A. That there is a God, or Supreme Being ; the Creator of all things.

Q. How do you know there is a God ?

A. From His *works*, and His *Word*.

Q. How do His works demonstrate His existence ?

A. By the proofs they afford of His wisdom, power, and goodness.—Rom. i. 19, 20 ; Psalm xix. 1.

“Phidias, an ancient Greek sculptor, is said to have so contrived a piece of his own work, as in it to preserve the memory of himself, never to be obliterated without the destruction of the work. With what truth may this be said of the Great Artificer of the world !”

“The smallest works of God reflect His image, and demonstrate His existence as completely as the largest—just as the image of a man is as perfectly reflected in each of the smallest fragments of a mirror, as it is in the whole mirror itself.”

“A wretch had the hardihood to write over against his own name, in the album of Montanvert, “An Atheist,” thus avowing himself an unbeliever in the existence of a God. He had, however, written it in Greek—his conscience, as it were, forcing him to falter in the record of a sentiment, which, while his hand wrote it, his heart belied it. A divine, who succeeded him, very properly wrote underneath, in the same language, ‘*If an Atheist, a Fool—if not, a Liar.*’”

“I had rather believe all the fables in the Legend, the Talmud, and the Alcoran, than that this universal frame were without a mind ; and therefore God never wrought miracles to convince Atheism, because His ordinary works convince it.”—*Lord Bacon*.

“The death of an Atheist, affording a striking attestation to the retributive justice of God, is recorded in the history of the French Revolution. “Finding all hopes of succour in vain, Robespierre—a name well known for its infamy—applied a pistol to his head, with which however he was able only to shatter his under jaw. On his way to the scaffold, he kept his eyes shut. He could not how-

ever close his ears to the execrations of the mob. One of the guards, after looking at the miserable man for some time, exclaimed with emotion, "Yes! Robespierre—yes! there is a God."

"God is a Being whose centre is everywhere, and His circumference nowhere."

Q. What does the Word of God reveal concerning Him?

A. It reveals his *nature*—that He is a Spirit.—John iv. 24. His *moral character*—that He is a holy and merciful God.—Exodus xxxiv. 6, 7; 1 John iv. 8. And *His mode of existence*—that He subsists in a Trinity of Persons, the Father, the Son, and the Holy Ghost.

Q. What proofs have we in Scripture of the Unity of God, or that there is but one God?

A. Deut. vi. 4; 1 Cor. viii. 4.

Q. What proofs of there being Three Persons in this One God?

A. 1.—The name of God given to each Person—as the Father: 1 Cor. viii. 4.—The Son: John xx. 28.—The Holy Ghost: Acts v. 3. 2.—The Form of Baptism: Matt. iii. 16, 17,* and Matt xxviii. 19. 3.—Form of Apostolical blessing: 2 Cor. xii. 14.

* It was a common saying of the primitive Christians, "Go to Jordan, and you will see the Trinity."

OF GOD THE FATHER.

Q. In what sense is God called the Father?

A. As the Creator and Preserver of all things: as regenerating men's souls by His Spirit, and adopting the regenerate to be the heirs of His kingdom: as quickening the dead: and especially as the Father of our Lord Jesus Christ.

Q. In what sense is He said to be Almighty?

A. As being able to do and govern all things.

Q. How is He the maker of heaven and earth ?

A. As having created them, and all things contained in them, out of nothing.—Heb. xi. 3.

Q. How ought a view of God, as the Creator of all things, to impress our minds ?

A. With an awful sense of His great wisdom and power, and an inspiring confidence in His love and protection.

“The hinges of the wings of an earwig, and the joints of its antennæ, are as highly wrought, as if the Creator had had nothing else to finish. We need not fear then our being forgotten, or overlooked, or neglected.”—*Paley : Nat. Theol.*

“Mungo Park relates, that in his travels in Africa, he was one day encouraged, whilst almost fainting from thirst and weariness, by observing with what exquisite care a little piece of moss at his feet was finished. ‘I proceeded,’ says he, ‘on my pilgrimage, comforted by the assurance, that the Almighty Being who had been so careful in the construction of a piece of moss, would not be unmindful of one of His rational and immortal creatures.’ And the event answered his belief.”

OF GOD THE SON.

Q. Who is Jesus Christ ?

A. God’s “only begotten Son,” to be honoured equally with the Father.—John iii. 16 ; John v. 21—23.

Q. What is the meaning of the name “Jesus ?”

A. The name “Jesus” is the Greek for the Hebrew name “Joshua,” and signifies “a Saviour.”

Q. What is the meaning of the name “Christ ?”

A. “Christ” is the Greek for the Hebrew name “Messias,” and signifies “Anointed.”

Q. Why is Jesus called the Christ, or the Anointed ?

A. Because He is our Prophet, Priest, and King ; and it was the custom, under the law, to anoint those persons with oil, when consecrated to their offices.

Q. Was Jesus then anointed with oil ?

A. No, but He was anointed with the Holy Spirit, whose strengthening and refreshing influences the oil of anointing represented.—Luke iv. 18.

Q. What is Jesus in relation to us ?

A. Our Lord.

Q. On what is His dominion over us founded ?

A. On the right of creation and redemption.

Q. Why was Jesus Christ miraculously conceived by the Holy Ghost ?

A. That He might be holy from His birth, and so be a perfect sacrifice for human guilt.

Q. What was His mother's name ; and of what family was she ?

A. Mary, or Miriam, of the family of David ; of which family the Messiah was to come.—Exodus xv. 20 ; Luke i. 27, 32, with Isaiah ix. 6, 7.

Q. Why did Jesus suffer ?

A. For our sins.—1 Peter ii. 24 ; 1 Cor. xv. 3 ; Isa. liii. 5, 6.

Q. Who was Pontius Pilate ?

A. The Roman Governor of Judæa, who delivered Jesus to be crucified.

Q. What kind of death was crucifixion ?

A. Being nailed to a cross—a most painful and shameful death.—Heb. xii. 2.

Q. Why is it not enough to say that He was crucified, without adding that “He was dead and buried ?

A. His death was necessary to atone for our sins, and

His having been taken down from the cross, and laid in the sepulchre, is a proof that He really died.

Q. You say that Jesus descended into hell—do you mean by hell, the place of torment ?

A. "Hell," [or Hades,] is used in Scripture to denote the place whither the spirit, when separated from the body, goes at death : so that the word Hell does not always mean the place of torment.

Q. How do you understand the words, "He rose again the third day ?"

A. That He died and was buried on the Friday, and rose again on the morning of our Sunday, so that he lay in the grave one whole day and two nights.

Q. But is it not said that He should be three days and three nights in the heart of the earth ?—(Matt. xii. 40.)

A. Yes, but this is spoken after the Jewish manner of reckoning days, who counted "the evening and the morning,"—or the day with the night—as one day.—Gen. i. 5 ; Deut. viii. 14.

Q. How was Jesus raised from the dead ?

A. By His own divine power.—John x. 18 ; 1 Cor. xv. 21, 22.

Q. What proofs have we of the resurrection of the Lord Jesus Christ ?

A. His appearing to His disciples during forty days after His passion.—Acts i. 3. The descent of the Holy Ghost on the day of Pentecost, according to His promise.—John xiv. 26 ; Acts i. 8, and ii. 1—4. And the early success of the Gospel, founded on a belief of these events.

Q. Of what is the resurrection of Jesus an assurance to His church ?

A. Of God's acceptance of His sacrifice and obedience for our pardon and justification as sinners.—Rom. iv. 25 ; Of our resurrection to eternal life.—1 Cor. xv. 20, 21 ; And of a general judgment.—Acts xvii. 31.

Q. How did Jesus ascend into heaven ?

A. Visibly—in the presence of His disciples.—Acts i. 9—11.

Q. Why was it necessary that He should be seen when ascending into the clouds, and not when rising from the grave ?

A. Because by appearing to them afterwards, He could convince them He had risen ; but as He was now about to withdraw Himself altogether from their view, it was necessary they should see Him ascend, in order that they may know of a certainty He had done so.

Q. What should be the effect of this great truth upon our hearts ?

A. To encourage our hopes, and exalt our affections.—Col. i. 1 ; 1 Thess. iv. 17, 18.

Q. What is meant by the right hand of God ?

A. The chief place of power, honour, and happiness, in heaven.—Matt. xxvi. 64 ; Luke xxii. 69 ; 1 Kings ii. 19 ; Psalm xvi. 11.

Q. Why is Jesus said to “*sit*” at the right hand of God ?

A. To denote His peaceful, abiding, and sovereign possession of heaven, as His habitation and kingdom.—Micah iv. 4 ; Heb. xii. 2 ; Isaiah lxi. 5.

Q. How is Jesus employed at God's right hand ?

A. In governing and protecting His church—Rev. ii. 1 ; Rom. viii. 37. In interceding for His people—Heb. iv. 14 ; vii. 25 ; Rom. viii. 34 ; 1 John ii. 1. And in subduing His enemies, both temporal and spiritual—Heb. x. 12, 13.

Q. How will Jesus Christ come again ?

A. "With glory."—Matt. xxiv. 30, xxv. 31.

Q. What will He come to do ?

A. To judge the "quick and the dead."—2 Tim. iv. 1 ; Matt. xxv. 32, 33.

Q. Whom do you mean by "the quick and dead ?"

A. All mankind.—Rev. xx. 11—15.

"Sometimes there were more kings than one in Sparta, who governed by joint authority. A king was occasionally sent to some neighbouring senate, in the character of an ambassador. Did he, when so sent, cease to be a king in Sparta, because he was also an ambassador ?—No ! So, neither did Christ in becoming man, cease to be God ; but though He ever was, and still continued to be the King of the whole creation, He acted as the voluntary Servant and Messenger of the Father."

"Zaleucus, king of the Locrians, had promulgated a law to his subjects, threatening any one, who should be guilty of adultery, with the loss of his eyes. His own son was the first convicted under the law. The kingly and parental character seemed to struggle for predominance. If the prince be pardoned, what becomes of the law ?—If he be punished, how great a calamity will the father endure in the affliction of the son ! What is to be done ?—The father determines that he will lose one of his eyes, and the son one of his. It was done. Here was punishment and pardon united,—atonement was made to the offended law, as effectually as if the son had been reduced to total blindness."

"Mr. Cecil, a short time before his death, requested one of his family to write down for him in a book, the following sentence, 'None but Christ, none but Christ, said Lambert, dying at a stake,—the same, in dying circumstances, with his whole heart, saith Richard Cecil.' The name was signed by himself, with his left hand, in a manner hardly legible through infirmity." *Remains.*

"Sin is the sickness of the soul, and Christ the only Physician that can cure it."—*Mason.*

"Xenophon, when a young man, was stopped by Socrates in the street, and asked, 'Where they sold those things which are necessary for the different wants of the citizens?' and being promptly informed by the youth, he next asked him, 'Where men could be made virtuous and upright?' to which, when Xenophon replied 'He did not know,'—'Follow me then, said Socrates, and learn.' With how much more truth does CHRIST say this, 'Come unto me?'—'Learn of me.'—'Follow me.'"

"Talk they of *morals*?—O thou bleeding Love!
Thou Maker of *new* morals to mankind!
The grand morality is love of Thee!"—*Young: Night 4.*

"Christ's life is a complete instruction of manners."—*Cyprian.*

OF GOD THE HOLY GHOST.

Q. Who is the Holy Ghost?

A. The Third Person in the Holy Trinity.

Q. What is the meaning of the word "Ghost?"

A. "Ghost," or "Gast," is the Saxon word for "Spirit."

Q. Why is the Spirit of God called Holy?

A. Because He is Himself Holy, and the Author of all holiness in His creatures.

Q. What proof have we of the Holy Spirit being God?

A. Acts v. 3, 4.

Q. What proof of His being a distinct Person in the Trinity, and not a quality, virtue, or emanation merely?

A. The personal pronoun is commonly used in speaking of Him.—John xiv. 16, and xv. 26; and personal acts are ascribed to Him.—John xvi. 13.

Q. What is our duty towards Him, as a distinct Person in the Trinity?

A. To worship and glorify Him equally with the Father and the Son; to pray unto Him for His grace; and to obey His holy motions as our sanctifier.

Q. What is the Holy Spirit called in the Nicene Creed ?

A. "The Lord and giver of life."

Q. What is meant by that ?

A. That He quickens the souls of God's people, from their death in sin to a life of righteousness.

Q. In what sense is it said that "He wrote by the Prophets ?"

A. He enabled them to foretell future events.—2 Peter i. 21.

Q. Is all Scripture so inspired ?

A. Yes,—2 Tim. iii. 16.

Q. What then is our duty with respect to the Scriptures ?

A. To search and use them diligently, as "the means of our salvation," "and with meek heart and due reverence to hear and obey them, as God's holy word."—2 Tim. iii. 15 ; James i. 21 ; 1 Peter ii. 2.

"Where the Holy Ghost teaches, there is no delay in learning."
Bede : Hom. ix. Sup. Lucam.

"When Thou, Lord, condescendest to be the Teacher, all men will be scholars."—*G. Herbert.*

OF THE HOLY CATHOLIC CHURCH.

Q. What is a Church ?

A. A collection of human persons, professing faith in Christ, called together out of the rest of mankind, for the worship of the One True God, and united in one body by baptism and other religious ordinances.

Q. What is the meaning of the word "Catholic ?"

A. Universal, or General,—as the General, or Catholic Epistles of St. James and St. Jude.

Q. What then is meant by the Catholic Church ?

A. The whole body of Christ's disciples, that ever have lived, or shall live upon the earth.

Q. Why was this Church called Catholic ?

A. To distinguish it from the Jewish Church, which was limited to the one particular nation of the Jews only ; and also from any particular Churches of Christians, such as the Churches of Corinth, Rome, or England.

Q. Why is this Church called "holy ?"

A. Because as instituted by Christ and His Apostles, its doctrine, sacraments, and discipline are holy, and its members are under an obligation to be holy by their calling.

Q. Are all the members of this Church *really* holy ?

A. No, the Church of Christ as it embraces all the *professors* of His faith, contains in it not only such as truly believe and obey the word, but such also as are hypocrites and profane.—Rom. ix. 6, 7.

Q. To what is the Church, as viewed in this light, compared in the New Testament ?

A. To a *field*, in which grow both wheat and tares.—Matt. xiii. 24—38. To a *net*, which gathers of every kind.—Matt. xiii. 47. To a *floor*, in which are laid up both corn and chaff.—Matt. iii. 12. And to a *marriage feast*, in which some have on the wedding-garment, and some not.—Matt. xxii. 2, 11, 14.

Q. Is not the word Church sometimes used to denote a body, consisting only of really holy persons ?

A. Yes, the Church which Christ is said to have loved, consists of persons who are really holy in this world, and who, persevering in holiness by the grace of God, will be perfectly holy in heaven.—Ephes. v. 25, 27.

Q. What is this Church called ?

A. The *mystical* Church.

Q. What is the Church, consisting both of holy and unholy members, called ?

A. The *visible* Church.

Q. Why is this called the visible Church ?

A. Because the persons who compose it, as making an open profession of the faith, and as openly receiving the sacraments, are a visible and known body.

Q. Why is the other called *mystical* ?

A. Because we cannot discern the hearts of men, or certainly know that they are really holy persons ; but we can *conceive* a body, composed of such persons, to exist, whose holiness is apparent to God, though not to us.

Q. Are there then two Churches of Christ ?

A. No, the members of the mystical Church are also members of the visible Church.

Q. Why then do we speak of a mystical and a visible Church ?

A. To distinguish the true from its nominal members. John i. 47 ; Rom. ix. 6, 7 ; Matt. xx. 16.

Q. Will the Church of Christ ever be *completely* holy ?

A. Yes, at the judgment day at the end of the world, when the children of the wicked one will be finally separated from the children of the kingdom, and the children of the kingdom will be freed from all their present sin and infirmity. Matt. xiii. 38—43.

Q. Is the Church of England, the holy Catholic Church ?

A. It is a part or branch of it.

Q. Is the Church of Rome ?

A. No, it is a part of the Catholic, but not of the *holy* Catholic Church.

Q. Why is the Church of England a holy Church, and not the Church of Rome ?

A. Because the doctrine, sacraments, and discipline of the Church of England are holy, but those of the Church of Rome are not.

Q. What do you mean by the *discipline* of the Church ?

A. Its government.

Q. Who govern the Church, and how ?

A. Its ministers, by reproofing sin, and denying the sacrament to unworthy persons.

Q. Are the ministers themselves under no government ?

A. The ministers themselves are governed as well as the people.

Q. By whom are the ministers governed ?

A. The lower orders of ministers are governed by the Bishops, and the Bishops are governed by the laws of the Church.

Q. How many orders or degrees of ministers are there in the Church ?

A. Three,—the Bishops, the Presbyters, or Priests, and the Deacons. Tit. i. 5. ; 1 Tim. iii. 8.

Q. What is a Bishop ?

A. The word Bishop, means OVERSEER ; and a Bishop is one who ordains the other ministers to their offices, and governs the whole Church, both ministers and people. 1 Tim. i. 3. ; v. 19. ; Tit. i. 5.

COMMUNION OF SAINTS.

Q. What are Saints ?

A. Holy persons, or men of holiness. Ex. xxii. 31.

Q. What is the *communion* of saints ?

A. Fellowship, or intercourse with each other in mutual love and sympathy ; with a common interest and participation in the blessings and ordinances of the Gospel.

Q. With whom have saints communion ?

A. With God in his Trinity of persons,—with the holy angels, and with one another.

Q. Do any but true saints share in this communion ?

A. Hypocrites and nominal Christians have communion with true saints in the outward means of grace, and the common benefits of God's providence, but not in their sanctifying and gracious effects.

Q. May true saints have communion with hypocrites and merely nominal Christians ?

A. Though it is the duty of the chief pastors of the Church to excommunicate those, who commit scandalous sins, yet true christians may lawfully have communion with others, in the outward ordinances of the Church and the common relations and duties of life.

Q. In what respects are Christians not to have communion with ungodly professors ?

A. As partaking of their character, or countenancing their sins, or forming any intimate friendship with them. Ephes. v. 11. ; 1 Cor. v. 9—13.

Q. What is the meaning of excommunicate ?

A. To cast out from the communion of the Church by

separating the ungodly from a participation in its privileges and sacraments.

Q. May we excommunicate ourselves?

A. Yes,—by habitual sin, and obstinate infidelity, and wilful neglect of the Lord's Supper, we virtually excommunicate ourselves.

Q. Have living saints any communion with departed saints.

A. Not in the way of personal intercourse, or mutual recognition, but only as following their example and rejoicing in their happiness.

Q. Have saints communion with angels?

A. Yes,—though not now manifest, angels are ministering spirits to the saints.—Heb. i. 14.

THE FORGIVENESS OF SINS.

Q. What is sin?

A. The transgression of God's law. 1 John iii. 4.; Rom. vii. 7.

Q. Is it possible to sin in thought and desire, as well as in act?

A. Yes. Prov. xxiv. 9.; Matt. v. 28.

Q. Is omission of duty sin?

A. Yes. James iv. 17.

Q. Where are we told that God is not the author of sin?

A. In James i. 13—17.

Q. Who is the author of sin, and how did sin come into the world?

A. Satan is the author of sin. 1 John iii. 8; Gen. iii. 13;

John viii. 44. ; and it came into the world by Adam.—
Gen. iii. 6, 7. ; Rom. v. 12.

Q. What is the punishment or wages of all sin ?

A. Eternal death. Rom. vi. 23.

Q. Are all men sinners ?

A. Yes. Rom. iii. 23. ; 1 John i. 8. ; Eccl. vii. 20.

Q. What is forgiveness of sin ?

A. Being released from the guilt of sin and the obligation to suffer the punishment due to it.

Q. Does the guilt of sin remain after the sin itself has ceased to be committed ?

A. Yes, until we have made satisfaction for our offence, and obtained remission of its punishment.

Q. Can you think of any common illustration of this truth ?

A. Yes, a man remains a debtor so long as his debt remains uncanceled in his creditor's books, either because he has not paid the debt, or his creditor has not forgiven it.

Q. How do we obtain forgiveness of sins ?

A. By faith in the death and obedience of Christ.—
Col. i. 14 ; Ephes. i. 7.

Q. How can our believing in Christ's sacrifice and obedience procure our forgiveness ?

A. Sin is of the nature of a debt ; and God is pleased to accept of what Christ, in our nature, did and suffered, as the payment of that debt, in behalf of all who believe on Him.

“ On the awful *progress* of sin, Jeremy Taylor thus speaks :—
‘ It is first pleasing, then easy, then delightful, then frequent, then

habitual, then confirmed ; then the man is impenitent, then he is obstinate, then he resolves never to repent, and then he is damned."—*Scripture Outlines : J. M. Randall.*

"A piece of timber on the water may easily be drawn by the hand of a man, but on the land it cannot be stirred without much greater strength. So it is with sin upon the conscience : in the time of committing it, nothing is more easy, but in the time of judging it, nothing is more insupportable."—*Bishop Hopkins.*

"A certain man on the Malabar coast, was enjoined by the priests of his religion, in order to make atonement for his sins, to walk 480 miles with iron spikes, sufficiently blunted, driven through his sandals. He undertook the journey, and while he halted under a shady tree, a missionary came and preached in his hearing from these words : "The blood of Jesus Christ, his Son, cleanseth from all sin." While he was preaching the man rose up, threw off his torturing sandals, and cried out aloud, "This is what I want." And he became a lively witness that the blood of Jesus Christ does indeed cleanse from all sin".—*Anecdotes on Church Cat.*

RESURRECTION OF THE BODY.

Q. What proof have we that our bodies will be raised again from the dead ?

A. The repeated declarations of God's word.—John v. 25—29 : 1 Cor. xv. 21, 22.

Q. What reasons have we for believing the resurrection of the dead as declared in the Bible.

A. It is not only *possible* but *probable*. 1—It is *possible*, because God is Almighty : Acts xxvi. 8. 2—It is *probable* for several reasons—because many *changes* quite as wonderful are every day taking place in nature around us : 1 Cor. xv. 35—38 ; because the present state of things in God's government of the world is manifestly *incomplete*, and a future state seems necessary to *punish crimes and reward virtues* frequently unpunished and unrewarded in this ; and because there is not the smallest

reason for believing that *death*, while it *dissolves* the body, at all *destroys its living principle*.

Q. What scriptural truth makes the resurrection of the body *certain*?

A. The resurrection of the Lord Jesus Christ and many others.—1 Cor. xv. 20—22.; John xi. 44.

Q. When will the resurrection take place?

A. At the last day and the second coming of Christ to judge the world.—1 Cor. xv. 52.; 1 Thes. iv. 16.

Q. Will *all* the dead, the wicked, as well as the righteous be raised?

A. Yes! it is “the resurrection both of the just and unjust.”—Acts xxiv. 15.

EVERLASTING LIFE.

Q. What is everlasting life?

A. Life that will never have an end.

Q. Will both the righteous and the wicked live for ever?

A. Yes,—Dan. xii. 2; John v. 29.

Q. What kind of life will that of the wicked be?

A. A life of endless misery and torment.

Q. What kind of life will that of the righteous be?

A. A life of perfect innocence, inconceivable glory, and unutterable bliss in God’s presence.

“A great conqueror, whilst enjoying a pompous triumph, was asked by one of his flatterers, ‘*What is wanting here?*’ He wisely replied, “CONTINUANCE!”

“The ugly death’s head, when the light of glory shines through it, is comely and lovely.”

The word I admire more than any other, says Archbishop

Leighton, that ever dropt from a heathen is that, "Our last day in time is our birth-day in eternity."

Q. What dost thou chiefly learn from these Articles of thy belief?—A. First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Q. With what sentiments ought your mind to be impressed when professing your belief that God the Father hath made you, and all the world?

A. Sentiments of wonder and gratitude at His wisdom, power, and condescension.—Ps. cxxxix. 6, 14, 17.

The ejaculations can never be too often repeated—How many things must go right for us to be an hour at ease? How many more to be vigorous and active? "With much compassion, says a pious writer, as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who as to the rest, was in pretty good health, but only wanted the use of *too little muscles* (out of 446 employed in the motions of the whole body) that serve to lift up the eyelids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eyelids every moment with his own hands."—*Paley's Nat. Theol.*

Q. What is meant by redemption?

A. Deliverance either by an act of power, the payment of a price, or the making a substitution.

Q. Can you give an example of redemption by purchase?

A. Christ redeemed us by the price of His own blood.—1 Pet. i. 18; Rev. iv. 9; 1 Cor. vi. 20.

Q. Can you give an example of redemption by a substitute ?

A. Ex. xiii. 13—15 ; Gen. xxii. 13.

Q. Was Christ our substitute ?

A. Yes, as our substitute He bore the punishment which we deserved, and obeyed the law which we had broken.—1 Pet. iii. 18 ; 2 Cor. v. 21 ; Gal. iii. 13 ; Ephes. v. 2.

Q. What proof have we that Christ redeemed all mankind ?

A. Heb. ii. 9 ; 1 Tim. ii. 6 ; 2 Cor. v. 14, 15.

Q. What do you mean by “sanctifieth ?”

A. Makes holy.

Q. Why do you say “sanctifieth,” and not “has sanctified ?”

A. Because sanctification is a *progressive* work to be renewed in the heart continually.—2 Pet. iii. 15 ; Mark iv. 26—29.

Q. What is the meaning of the word “elect ?”

A. Chosen.

Q. Why do you say sanctifieth me, and *all* the elect people of God ?

A. Because all the elect are sanctified persons, and none but those who are sanctified can presume to be the objects of God’s choice.—1 Pet. i. 2 ; Ephes. i. 4, and ii. 10.

Q. What are the means which the Spirit of God employs to sanctify the people of God ?

A. Prayer, the word of God, and the sacraments, together with afflictive providences.

Q. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's holy will and commandments ; tell me how many there be ?—A. Ten.

Q. Which be they ?—A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

THE MORAL LAW.

Q. Who wrote the book of Exodus ?

A. Moses.

Q. Why is it so called ?

A. Exodus is a Greek word, and signifies a going out of—and the book is so called, because it contains an account of the departure of the children of Israel out of Egypt.

Q. Why is Egypt called “ a house of bondage ? ”

A. Because, when in Egypt, the children of Israel were in bondage to King Pharoah.—Ex. i. 13, 14.

Q. Who was Israel ?

A. Jacob, the son of Isaac, and grandson of Abraham.—Gen. xxxii. 28.

Q. Of what are the bondage in Egypt, and the deliverance from it a type or figure ?

A. Of man's state by nature in bondage to sin and Satan, and of the deliverance of God's spiritual people from that state, by the Grace of God's Spirit.

First Commandment,—Thou shalt have none other Gods but me.

Q. What is forbidden in this commandment ?

A. To worship more Gods than one ; or to give to any creature as angels or saints, the trust, love, or honour which are due to God only.

Q. Do we break this command by trusting in charms, fortune-telling, and astrology ?

A. Yes.—Lev. xix. 26—31, and xx. 6.

Mr. Collins, the deist, met one day with a plain countryman going to church. He enquired where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray is your God a great God, or a little God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heavens of heavens cannot contain him ; and so little, that he can dwell in my heart."

Second Commandment.—Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me ; and shew mercy unto thousands in them that love me, and keep my commandments.

Q. What does this commandment forbid ?

A. Image-worship or idolatry.

Q. Is it sinful to make a graven image, likeness, or picture of anything ?

A. No—it is sinful to make it "*to ourselves*," to bow down to it and worship it as a God.

Q. Is there any other kind of idolatry besides that of

worshipping images of wood and stone ?

A. Covetousness is expressly called idolatry by St. Paul, and to make any creature the object of inordinate affection is to make it an idol.—Col. iii. 5.

Q. What professedly Christian churches are idolatrous in some parts of their religious worship ?

A. The Roman Catholic and Greek Churches.

Q. In what does their idolatry consist ?

A. In giving to the Virgin Mary and other saints the honour due only to God, and in bowing down to the “consecrated wafer” in the sacrament or mass, which they call worshipping the Host.

Q. How do they profess to justify this act of idolatry ?

A. The word Host means a victim, and as they believe that the wafer when consecrated by the priest, is really turned into the body of Christ, they assert that they do not commit idolatry in worshipping the wafer, because in worshipping it they worship Christ.

Q. What does the Romish Church do with this second commandment ?

A. As it condemns image worship, it is quite left out in many of their catechisms, and to keep the commandments ten in number, the tenth commandment is divided into two.

A lady once told Mr. Romaine, that she thought she could give up everything in the world but one. “And what is that, Madam ?” “Cards, Sir.” “You think you could not be happy without them ?” “No, Sir, I know I could not.” “Then, Madam, they are your God, and they must save you.” This just reply is said to have been blessed to her conversion.

“You teach,” said the Emperor Trajan to Rabbi Joshua, “that your God is everywhere, and boasts that he resides among your

nation: I should like to see him." "God's presence is indeed everywhere," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors." The Emperor consented. The Rabbi took him into the open air at noon-day, and bade him look on the sun in his meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable to endure the light of one his creatures, and canst thou expect to behold the resplendent glory of the creator?"

Third Commandment,—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. When do we take God's name in vain?

A. When we call upon God to witness an untruth—when we use his name irreverently in common discourse, or profanely in cursing and blaspheming—and when we take his name into our lips in prayer while our heart is far from him.

Q. What do you mean when you say that God will not hold him guiltless, &c.?

A. That he will certainly punish him as a guilty transgressor.

Q. What is God's name said to be by David?

A. Holy and reverend.—Ps. cxi. 9.

A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, "That horse, Sir, knows when I swear at him." "Yes," replied the other, "and so does ONE ABOVE."

The Earl of Rochester had been so addicted to swearing that he could hardly govern himself, before he became seriously impressed with religion, three minutes without falling into it. Once, writes Bishop Burnett, he was offended with the delay of his servant, and in a little heat, called him "a fellow" with an oath. Upon Dr.

B's reproving him he said, " Oh ! that language of fiends, which was so familiar to me, hangs yet about me : sure none has deserved more to be damned than I have done."—*Bishop Burnett's Life of the Earl of Rochester.*

Fourth Commandment,—Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day and hallowed it.

Q. What is the meaning of Sabbath ?

A. Rest.

Q. Is it the duty of Christians to keep holy the Sabbath day ?

A. Yes.

Q. Why ?

A. Because all mankind are concerned in the work of creation, in remembrance of which the Sabbath was first sanctified.—Gen. ii. 3, 4 ; because a weekly rest is as necessary for the rest of mankind as it was for the Jews—because the command to keep it holy has never been annulled—because the first disciples of Christ always set apart one day in seven for religious purposes—and because it is needful as a public sign of Christ's followers.

Q. What day in the week was it the Apostles of Christ observed ?

A. The first day of the week.

Q. What day did the Jews observe ?

A. The seventh or our Saturday.

Q. Why was the day changed from the seventh to the first ?

A. In honour of Christ, who rose from the grave on that day.—John xx. 1.

Q. Shew that the primitive Christians hallowed that day and in what manner.

A. They assembled together on this day for united prayer—Acts ii. 1 ; John xx. 19 ; for preaching, and receiving the Lord's Supper—Acts xx. 7 ; for collecting charitable contributions for the poor—1 Cor. xvi. 2 ; and they gave it the name of the Lord's day.—Rev. i. 10.

Q. How did Christ appear to honour this day ?

A. By twice shewing himself to his disciples as they were assembled together on this day and blessing them.—John xx. 19—26 ; and by sending down the Holy Spirit on this day upon the apostles.—Acts ii. 12.

Q. How should the Lord's day be kept by Christians ?

A. In a grateful remembrance of Christ's death and resurrection evinced by the most devout and solemn acts of Christian worship.—Acts xx. 7 ; Psalm cxviii. 22—24.

Q. What works are lawful to be done on this day ?

A. Works of necessity, charity, and religion only.—Ex. xvi. 23—26 ; Neh. xiii. 19, and x. 31.

Q. What examples have we of works of necessity, &c. being allowed on this day.

A. Of necessity—Matt. xii. 1—5 ; Luke xiii. 15 ; of charity and benevolence—Matt. xii. 12 ; John ix. 14 ; of religion.—Lev. xxiv. 7, 8 ; John vii. 23.

Q. Is it lawful to make this a day of pleasure or of business ?

A. No.—Not of pleasure—Isaiah lviii. 13 ; nor of business—Neh. xiii. 15—17.

Q. Of what is the Sabbath a type or figure ?

A. Of the heavenly rest.—Heb. iv. 9.

The Countess of H * * having been commanded by Queen ——— to dine on a Sunday with her Majesty, went, accompanied with Lord H * *. Lady H * * was a pious woman, and particularly careful in bringing up her children to hallow God's day, being in the habit of giving them religious instruction regularly on the Sabbath evenings. The next morning she enquired of her children how they had spent the previous evening, expressing a hope that they had done as she had directed. She was answered in the affirmative, and stated her satisfaction at their having done so. But said a very young child in his artless way, "*We were thinking you and papa were finding your pleasure yesterday.*" Struck with the observation she resolved, if commanded by her Majesty to dine with her again on the Lord's day, that she would simply acquaint her with the circumstance. The next Sabbath she was again commanded to attend. She did as she had resolved ; was excused attendance at dinner ; and from that time no more public dinners were given on the Sunday by their Majesties.

The Butcher at B——

A journeyman-butcher possessed conscientious scruples against selling his master's meat, as he was bidden on the Lord's day. The master threatened him with dismissal if he refused. He did refuse and lost his place in consequence. Was reduced to great distress. At length, by the subscription of his friends, he was enabled to purchase a sheep. That was sold. Another was bought ; till by the blessing of God, he so prospered that at the

present time he occupies the premises where he had been a servant, established in a very respectable business, and the master who had dismissed him became a bankrupt. Thus—him that honoureth God, God will honour.

Fifth Commandment,—Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. What is this commandment called by St. Paul ?

A. The first commandment with promise.—Ephes. vi. 2.

Q. When do children honour their parents ?

A. When they love, revere, obey, and succour them.

Q. In what things are children to obey their parents ?

A. In all things lawful.—Ephes. vi. 1 ; Col. iii. 20.

Q. What does the Spirit of this command require ?

A. That we should honour and obey the queen, together with our rulers, masters, and ministers.—1 Tim. vi. 1, 2 ; 1 Peter ii. 13—18 ; 1 Thes. v. 12, 13 ; Heb. xiii. 7.

Q. Can you give any examples of children who observed this commandment ?

A. Joseph.—Gen. xlv. 9 ; Ruth i. 14. David.—1 Sam. xvii. 20. And the child Jesus.—Luke ii. 51, 52.

Q. Do you remember any examples of children who broke this commandment ?

A. Ham.—Gen. ix. 22. Joseph's brethren.—Gen. xxxvii. 31—33. Absalom.—2 Samuel xv. 10. The children who mocked God's prophet.—2 Kings ii. 23.

Q. How has God shewn his displeasure against rebellious children ?

A. Exodus xxi. 15 ; Duet. xx. 18—21 ; Prov. xxx. 17 ; Mark vii. 10—12.

In Ancient History we read of a city which was besieged, and at length forced to surrender. In this city lived two brothers, who from some cause were permitted by the victor to leave the city before it was set fire to, and to take with them as much of their property as each could carry about his person : accordingly the two youths appeared at the gates, *one of them bearing their father, and the other their mother.*

Could men continue in equality of rank for a single day ? Difference of mind and talents, industry, self-denial, providences would shake the balance before the morning was gone. *God never meant to level the world, any more than the surface of the earth.*—BRIDGES. PROV. xxii. 2.

Sixth Commandment,—Thou shalt do no murder.

Q. What is murder ?

A. Maliciously or unlawfully depriving any human being of life.

Q. What are some of the different kinds of murder ?

A. Killing another from revenge or malice.—Gen. iv. 5—8. Self-destruction.—2 Sam. xvii. 23 ; Matt. xxvii. 3—5. Shedding blood in duels or unjust wars, &c.—1 Kings xxi. 9, and x. 19.

Q. Is it ever lawful to put a fellow-creature to death ?

A. Yes.—In self-defence. To punish crimes as murder or high-treason, and in just wars.—Gen. ix. 6 ; 1 Kings ii. 28—30 ; Rom. xiii. 4. Article of Church of England 37.

Q. Are we guilty of murder only when we destroy life ?

A. To bear malice in our heart is murder in the sight of God.—1 John iii. 15 ; Matt. v. 21—26, and xv. 19.

Q. Who was the first murderer?—John viii. 44 ; 1 John iii. 12.

A. Satan ; and after him Cain.

Q. May not all sin be regarded as a kind of murder ?

A. All sin is murder of the worst kind, because it destroys the souls of men, as well as their bodies.—Mark ix. 43—48.

Q. How will God punish unrepenting murderers ?

A. By death eternal.—1 John iii. 14, 15 ; Matt. v. 26.

Charles IX of France, was a cruel and persecuting monarch (witness the massacre at Paris in 1572,) and died in a very wretched state. He expired, bathed in his own blood, which burst from his veins, and in his last moments he exclaimed, "What blood!—what murders!—I know not where I am!—how will all this end?—I am lost for ever!—I know it!"

Xenophon makes mention of a king of Armenia, who, from jealousy and envy, put his son's friend to death, "Because," he said, "my son appeared to have greater reverence and admiration for him than for me." Yet so noble-minded and virtuous was he, that when he was about to die, he called the prince to him, and said, "Be not you, O Tyranes, incensed against your father for putting me to death ; for he does this not from any depraved disposition of heart, but from ignorance only. And I consider, that, whatever evil, men do through ignorance, they do unwillingly."—*Cyropedia* B. 3.

Seventh Commandment,—Thou shalt not commit adultery.

Q. What is adultery ?

A. Unfaithfulness in married persons to each other.

Q. What is fornication or whoredom ?

A. The like sin in unmarried persons.

Q. Are both these sins forbidden and condemned in the word of God ?

A. Yes.—God unites them in the same judgement.—Heb. xiii. 4 ; 1 Cor. vi. 9 ; Gal. v. 19.

Q. When does our Lord say we commit this sin ?

A. When we cherish an impure desire.—Matt. v. 27, 28 ; Prov. xxiv. 9.

Q. Under what other general name is this sin condemned in scripture ?

A. Under the general name of "*uncleanness*."—Ephes. v. 3.

Q. In what *other forms* is it forbidden ?

A. Of impure conversation.—Ephes. iv. 29, and v. 4, 5. Wanton looks and gestures.—1 Tim. ii. 9 ; 2 Peter ii. 14 ; Isaiah iii. 16. Immodest apparel.—1 Tim. ii. 9. And pleasing our corrupt fancy with lascivious sights, books, or pictures.

Q. What method did our Lord take to shew that all mankind are guilty of this sin ?

A. Matt. viii. 1—11.

Q. What does this shew ?

A. His knowledge of the human heart ; and also the impossibility of being justified by our own obedience of the law.—Heb. iv. 12, 13 ; Rom. iii. 19, 20.

Q. Which of God's servants was remarkable for his chastity ?

A. Joseph.—Gen. xxxix. 9.

Q. What did he call the sin to which he was tempted ?

A. "Great wickedness."

Q. How was he kept from committing it ?

A. By the grace of God preserving in his heart a conviction of God's presence, power, and holiness.

Q. When are we most exposed to be overcome with this temptation ?

A. When we are alone and idle.—2 Sam. xi. 1, 2.

If alone.

1. Beware of wandering, vain, lustful thoughts ; fly from thyself rather than entertain these.

2. Let thy solitary thoughts be profitable ; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality ; it will make thee humble and watchful.—*Sir M. Hale.*

The idle are fit for nothing but temptation. Our idle days are the devil's busy ones.—*Bishop Hall.*

When we find our neighbour busy, we pass on ; but when idle we stay and talk with him. Thus the slothful afford opportunities to the tempter. *Ed.*

Eighth Commandment,—Thou shalt not steal.

Q. What is stealing ?

A. Taking from others their lawful property without their leave or knowledge.

Q. Is only the crime of actual theft forbidden by this commandment ?

A. No, every other kind of dishonesty, as cheating in trade and the common tricks of gamblers ; not paying what we owe, or returning what we have borrowed, and getting advantage to ourselves in any way upon false pretences.—*Lev. vi. 1—5 ; Prov. xx. 14 ; 1 Thes. iv. 6 ; Ps. xxxvii. 21.*

Q. Are there not some other forms of dishonesty ?

A. Servants or stewards when wasteful, idle or negligent, or when conniving at the fraud and carelessness of others, are not truly honest.—*Tit. ii. 9, 10 ; Luke xvi. 1—6 ; 1 Cor. iv. 2.*

Q. Is not religious deception a kind of spiritual dishonesty ?

A. Yes.

Q. Who was the first that transgressed this command ?

A. Eve, when she stole the forbidden fruit.—Gen. iii. 6.

Q. What others do we read of in scripture as being guilty of this sin ?

A. Gehazi.—2 Kings v. 20. Ananias and Sapphira.—Acts v. 12. And Judas.—John xii. 6.

Q. What was the punishment of theft under the law, and what sentence is passed upon thieves in the New Testament ?

A. Ex. xxii. 1—4 ; Num. v. 6, 7 ; Luke xix. 8 ; 1 Cor. vi. 10.

A little African girl converted to Christianity, was tempted by the native women to steal soup and butter from the Missionaries, for which they promised to give fruits. Wearied with their solicitations, she said, "When I die, and God *talks with me about stealing*, what can I say ? and when I burn, what can I do then ?" This silenced them : they spoke not another word.—*Missionary Records, West Africa.* CHAP. 3.

A mountebank, published in the full theatre, that at the next entertainment he would show to every man present what was in his heart. An immense concourse attended, and the man redeemed his pledge to the vast assembly by a single sentence, "Vili vultis emere, et caro vendere." "You all wish to buy cheap and sell dear." A sentence generally applauded, every one finding this confirming witness in his own conscience.—*Augustine De Trin. Lib. 13. c. 3.*

The same principle of fraud applies to the seller. If the buyer says "It is naught, it is naught." The seller no less eagerly says "It is good, it is good ;" when neither of them speaks either as he thinks, or as the truth of the thing is.—*Bishop Sanderson.*

Ninth Commandment,—Thou shalt not bear false witness against thy neighbour.

Q. What is meant by bearing "false witness?"

A. Speaking evil of others falsely.

Q. Who is our neighbour?

A. Every one.

Q. What common sins are condemned by this commandment?

A. The common sins of lying, slander, and defamation.

When some one told Plato that certain persons were constantly speaking evil of him, he replied, "I will endeavour then so to live, that no one shall believe them."

Q. What examples do the Old and New Testament afford of this sin?

A. 1 Kings xxi. 10—13; Matt. xxvi. 60.

Q. How has God shown His hatred of this sin?

A. Prov. vi. 16—19; Prov. xii. 22; Titus iii. 2; John viii. 44; Rev. xxi. 8, 27.

Q. What does Christianity require of you?

A. To speak the truth and hide one another's faults.—Prov. x. 12; 1 Cor. xiii. 7; 1 Peter iv. 8.

Q. With what does St. Paul connect the habit of talking and evil speaking?

A. With idleness.—1 Tim. v. 13.

"It was Dr. Hammond's advice, '*To be furnished always with something to do.*' This he proposed as the best expedient, both for innocence and pleasure; no burden being so heavy, and no temptation more dangerous, than to have time lie on one's hands: *the idle man's brain being not only the devil's work-shop, but his kingdom too; a model of and an appendage unto hell, a place given up to torment and mischief.*"—*Hammond's Life, by Bishop Fell.*

Philip, King of Macedon, when he was spoken evil of by the chief men of Athens, thanked them heartily, because, as he said he was made better by them, both in his words and deeds: for, said he, "I study both by my sayings and doings, to prove them liars."

The tongue is a fountain of bitter water, and of sweet. It sends forth blessing and cursing. *Reason* should go before it; and when it does not, *repentance* comes after it. *It was intended for an organ of divine praises*; but the *devil often plays upon it*, and then it sounds like the screech owl, or the groans of death.—*Bishop Taylor : Sermon on the Good and Bad Tongue.*

Pythagoras having been asked "What man had, that was like to God?" replied, "Doing good and speaking truth."

A heathen thus reprov'd a vice but too common in these days. Scipio once called on the poet Ennius, and was told by the maid-servant that he was NOT AT HOME. Scipio perceived he was within: and when the poet called on him a few days afterwards, and asked for him at the door, Scipio cried out *that he was not at home*. "Why," says Ennius, do you think I do not know your voice?" To which Scipio replied, "You are an impudent fellow; I believed your maid-servant when she told me you were not at home; but you will not believe me myself."

Tenth Commandment,—Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Q. What is "coveting?"

A. A strong desire for what is not our own.

Q. What are we forbidden to covet?

A. Any thing that belongs to our neighbour.

Q. Are not all the sinful desires of the heart to be restrained?

A. Yes, all disobedience and wickedness originate in forbidden desires.—Matt. xv. 19; James i. 14, 15.

Q. Can you give any instances of this?

A. Eve coveted the forbidden fruit before she took it,—Gen. iii 6, and Joshua vii. 21. Judas.—Matt. xxvii. 3—5.

Q. Is covetousness hateful to God?

A. Yes, He calls it idolatry, which He abhors.—Ephes. v. 5 ; Ps. x. 3.

Q. Why is covetousness regarded as so great a sin ?

A. It draws away the heart from God,—is often the cause of discontent—oppression—dishonesty—cruelty—lying—and even murder.—Matt. vi. 24 ; Prov. xxii. 16, and xxx. 9 ; 2 Kings v. 20—25, &c. ; 1 Kings xxi. 4—13.

Q. To what will covetousness lead if indulged ?

A. The destruction of the soul.—1 Tim. vi. 9, 10 ; Matt. xix. 22.

“ Why all this toil for triumphs of an hour ?

What though we wade in wealth, or soar in fame ?

Earth’s highest station ends in, “ Here he lies,”

And “ Dust to dust ” concludes the noblest song ! ”

Young’s Night Thoughts. 4th Night.

“ When great presents were sent to Epaminondas, the celebrated Theban General, he used to observe, ‘ If the thing you desire be good, I will do it without any bribe, even because it is good ; if it be not honest, I will not do it for all the goods in the world.’ He was so great a contemner of riches, that when he died he left not enough to discharge the expences of his funeral.

“ Cyrus the Great having conquered Armenia, the queen of that country brought him all her husband’s treasure, as a grateful return for his clemency : Cyrus refused to take it, alleging as his reason, that he would not have it said ‘ he had done a good action with the hope of reward,’ when also he gave her back the gold, he bade her make use of it with her family, and by no means allow her husband to bury it in the ground, as he had done formerly, for says he ‘ It is enough that the ground will possess our bodies when we die, without burying our gold in it while we live.’ ”

The Sum of Christian Duty.

Q. *What dost thou chiefly learn by these commandments ?*—A. I learn two things : my duty towards God, and my duty towards my neighbour.

Q. How do you prove that the ten commandments are the rule of a Christian's duty towards God and his neighbour ?

A. From the words of Christ and his Apostles.—Matt. xxii. 37—40 ; Rom. xiii. 8, 9 ; 1 Tim. i. 5—9.

Q. Does the law serve any other use besides being our rule of life ?

A. It has a *civil* use, as a rule for the magistrate to restrain offenders in society, and a *gracious* use, as discovering and convincing of sin in the hearts of God's people.

Q. Are we to expect salvation by our own obedience to the law ?

A. No, none can be justified, or accounted righteous before God by his own obedience to the law, except he obeys it *perfectly*.

“One of those restless infesters of every place of worship, commonly called Antinomians, one day called on Rowland Hill, to bring him to account for his too severe and legal gospel. ‘Do you, Sir,’ asked R. H., ‘hold the ten commandments to be a rule of life for Christians?’ ‘Certainly not,’ replied the visitor. The minister rang the bell, and on the servant making his appearance, he quietly added, ‘John shew that man the door, and keep your eye on him until he is beyond the reach of every article of wearing apparel and other property in the hall.’”

THE CHRISTIAN'S DUTY TOWARDS GOD.

Q. *What is thy duty towards God.*—My duty towards God is to believe in him, to fear him, and to love him, with all my mind, with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.

Q. What is the first thing in our duty to God ?

A. To believe in Him.

Q. Why is this put first ?

A. Because all acceptable obedience must arise out of faith.—Heb. xi. 6.

Q. Why is God to be feared and loved ?

A. Because of His great power and goodness.—Psalm xc. 11 ; 1 John iv. 8.

Q. Why should we love God with all our heart ?

A. Because He is the greatest and best of all beings, and all our good comes from Him.

Q. What is "Worship ?"

A. Prayer and praise, calling upon God and giving Him thanks.—1 Tim. ii. 1.

Q. How must we worship God ?

A. Sincerely and reverently ; with purity of heart, faith and holy boldness.—John iv. 24 ; Phil. iii. 3 ; 1 Tim. ii. 8 ; Heb. iv. 16 ; x. 22 ; xii. 28, 29.

Q. Why should we trust in God ?

A. Because of His wisdom, love, and faithfulness.—Deut. xxxii. 4.

Q. How did David honour God's name ?

A. He called it "holy and reverend."—Psalm cxi. 9.

Q. How do we honour God's word ?

A. By reading, believing, loving, and obeying it.

Q. What king shewed his reverence for God's word ?

A. King Josiah.—2 Chron. xxxiv. 19.

Q. What king treated the word of God with disrespect ?

A. The profane king Jehoiakim.—Jerem. xxxvi. 23.

Q. Who are examples of serving God truly ?

A. Joshua and Caleb.—Num. xiv. 24.

Q. Where are we told that to serve God truly, we must serve Him all our lives ?

A. Deut. vi. 2 ; Luke i. 74, 75 ; Heb. x. 38.

“ Sir Matthew Hale was so regular in his attendance on the worship of God, that for six and thirty years time he never once failed of going to church on the Lord’s day.” *Burnett’s Life*.

“ It is related of Fulgentio that, preaching at Venice on the words of Christ, ‘ Have ye not read ? ’ he told the auditory, who were Roman Catholics, that if Christ were now to ask this question ‘ Have ye not read ? ’ all the answer they could make to it was, ‘ No, for they were not suffered to do it : ’ upon which he taxed with great zeal the restraint put upon the use of the Scriptures by the See of Rome.” *Burnett’s Life of Bishop Bedell*.

THE CHRISTIAN’S DUTY TOWARDS HIS NEIGHBOUR.

Q. *What is thy duty towards thy neighbour ?*

—A. My duty towards my neighbour, is to love him as myself, to do unto all men as I would they should do unto me ; to love, honour, and succour my father and mother ; to honour and obey the Queen, and all that are put in authority under her ; to submit myself to all my governors, teachers, spiritual pastors and masters ; to order myself lowly and reverently to all my betters ; to hurt nobody by word or deed ; to be true and just in all my dealings ; to bear no malice or hatred in my heart ; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering ; to keep my body in temperance, sober-

ness and chastity ; not to covet or desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Q. What do you understand by "loving your neighbour as yourself?"

A. Being ready to do him all the good which I lawfully can.

Q. What is meant by "doing unto others as we would they should do unto us?"

A. Supposing ourselves in their place, and rendering them all that kindness, sympathy, and assistance, which we should naturally look for from them, and which it is just and reasonable to expect.

Q. Why do you limit it by saying "*just and reasonable to expect*?"

A. Because there are many things which men *would* desire others to do unto them, which are not just.

Q. Can you give any examples in Scripture of both the observance and the breach of this duty?

A. Yes, the good Samaritan.—Luke x. 29—37 ; and the wicked servant.—Matt. xviii. 23—35.

Q. Who are meant by those put in authority under the king or queen?

A. All magistrates.

Q. Who are your spiritual pastors?

A. Ministers of the Gospel?

Q. Where are we commanded to submit ourselves unto them?

A. Heb. xiii. 17.

Q. Who are meant by "our betters?"

A. All in a higher station of life than ourselves.

Q. When do we *order ourselves lowly and reverently* to them?

A. When we pay them that respect, which custom and the word of God directs.

Q. Give examples of such reverend behaviour.

A. Abraham,—Gen. xviii. 2, and xxiii. 7; Araunah, —1 Chronicles xxi. 15—28; St. Paul,—Acts xxiii. 5.

Q. Give examples of a contrary behaviour.

A. 2 Peter ii. 10; 2 Kings ii. 23.

"Trust God—thy prayers say oft—from sin refrain;
Love peace, be humble—high desires restrain.
For mute things have an ear, but little speak—
Be dumb when secrets thou art urged to break.
A weaker learn to spare—to yield the place
Of honour to a greater—with meek grace
To bear an equal—thine affairs transact
With diligence—pay all thy dues exact.
To all whom wants oppress be just and kind—
Guard well the young, and fence their tender mind
From guile—to suffer learn—and last, be not
This truth, that thou art MORTAL, e'er forgot."

Translated from the Latin.

"Serjeant Glanvil was the younger of two brothers, the elder of whom had been disinherited by his father's will, on account of his vicious character. After his father's death, however, he became truly reformed, and his brother, observing the reality of the change, called him, with many of his friends, to a feast; and after other dishes had been served up to the dinner, he ordered one that was covered to be set before his brother, and desired him to uncover it, which he doing, the company was surprised to find it full of writings. So he told them that he was now about to do what he was sure his father would have done, if he had lived to see that happy

change, which they now all saw in his brother ; and therefore he freely restored him the whole estate. . . . This is to love our neighbour as ourselves.”—*Burnett's Life of Sir Matthew Hale*.

“ Judge Hale having done a great kindness to a gentleman who had wronged him very heinously, was asked by one, ‘ How he could use a man so kindly, who had wronged him so much ? ’ His answer was, ‘ He thanked God he had learned to forgive injuries. ’ ” —*Burnett's Life*.

“ Arguments may be answered by saying Reason, calumnies by saying No, and railings by saying nothing.”

“ Sir Wm. Coocls, governor of Virginia, was conversing one day with a merchant in the street, when he saw a negro pass by, who saluted him ; Sir Wm. having returned the salutation, the merchant in surprise asked him, How ! does your excellency condescend to bow to a slave ? ’ ‘ To be sure,’ answered the governor, ‘ I should be sorry that a slave should show himself more civil than I. ’ ”

The means necessary to be used by the Member of Christ for the performance of his duty.

PRAYER.

My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer : Let me hear therefore if thou canst say the Lord's Prayer.

Q. What is necessary to enable us to perform the duties required of Christ's members ?

A. God's “ special grace,” or the assistance of His Holy Spirit upon every occasion of our need.—Phil. ii. 13.

Q. How is this grace to be obtained ?

A. By diligent prayer.

Q. What examples are afforded in Scripture of such kind of prayer.

A. Jacob,—Gen. xxxii. 26 ; Hannah,—1 Sam. i. 12—15 ; Daniel vi. 10 ; the importunate widow,—Luke xviii. 1 ; St. Paul,—2 Cor. 12, 8 ; Epaphras,—Col. iv. 12.

Q. What encouragements are given that prayer of this kind will be successful ?

A. Luke xi. 5—13 ; xviii. 1 ; 2 Cor. xii. 9 ; Heb. iv. 16.

“ Every gracious man is a praying man, more or less. It is spoken as an argument of Paul’s conversion, *Behold he prayeth*. As speech is common unto all men, so is prayer unto all Christians. *God has none of His children born dumb*. As soon as a child is born it cries. So with every man that is born of God, as soon as he is born he cries unto God in prayer.”—*Bridges on Faith*.

“ It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that KING who discerns the heart, heart-sense is the sense of all, and that only which He regards : He listens to hear what that speaks, and takes all as nothing where that is silent.”—*Leighton’s St. Peter*.

“ Prayer and praise are like the double motion of the lungs, the air that is sucked in by prayer is breathed out again in praise.”

“ A family without prayer is like a house without a roof, exposed to all the injury of weather, and to every storm that blows.”

“ Constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that I see not how any family that neglect it can, in reason, be esteemed a family of Christians, or indeed have any religion at all.”—*Archbishop Tillotson*.

THE LORD’S PRAYER.

Our Father which art in Heaven, Hallowed be thy name ; Thy Kingdom come ; Thy will be done in earth as it is in Heaven ; Give us this day our

daily bread : And forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation : but deliver us from evil. *Amen.*

Q. Why is this prayer called the Lord's Prayer ?

A. Because it is the prayer our Lord taught His disciples,—Matt. vi. 9—13 ; Luke xi. 1—4.

Q. What do we learn by addressing God as *our* Father ?

A. Our relation to all mankind, and particularly the true children of God, as our brethren, and our duty to remember them in our prayers.

Q. In what spirit are we taught by this petition to address God ?

A. With *boldness*, as our *Father*, and with *reverence* as our *heavenly* Father,—Heb. iv. 16 ; Isaiah lxiv. 8, 9 ; Eccles. v. 1, 2 ; Heb. xii. 1, 2.

Q. What is meant by God's name ?

A. His nature and attributes, and whatever relates to Him.

Q. When do we hallow His name ?

A. When we reverence His name, His day, His house, and His worship ; when we live in His fear, obey His word, and believe in His Son for salvation.

Q. When we pray that God's kingdom may come, what do we mean ?

A. That God's Kingdom of grace may be increased, and His kingdom of glory hastened.

Q. What is the will of God ?

A. His purposes, secret and revealed.

Q. In what way is God's will done in heaven ?

A. Attentively,—Psalm ciii. 20 ; zealously,—Psalm civ. 4 ; with diligence,—Isaiah vi. 2 ; Ezekiel i. 4—14 ; Devoutly,—Rev. iv. 10 ; and perseveringly,—Rev. vii. 15.

Q. Where do we learn God's will ?

A. In His word.

Q. Is man's will naturally inclined to obey God's ?

A. No,—Rom. viii.

Q. What prayer is peculiarly suited to all men ?

A. The prayer of David,—Psalm cxliii. 10.

Q. Why do we pray that God would give us *this* day our *daily* bread ?

A. Because we are to be content with a sufficiency for our present need, and not to be over anxious about the future,—Matt. vi. 34.

Q. Why do we pray that God would give *us* our daily bread ?

A. Because we are not to be selfish, but desire that the wants of others may be supplied as well as our own.

Q. When can we call the bread we eat *our* bread ?

A. When we obtain it by honest means.

Q. Why do we pray for *bread*, and not other meats ?

A. Because bread is used in Scripture for all necessary food ; and because we are to be content with necessities, without desiring delicacies.

Q. Is there not another kind of bread of which we stand in daily need ?

A. The bread of life, and the grace and word of God,—John vi. 35 ; Job xxiii. 12.

Q. Are we not to labour as well as pray for these blessings to our souls and bodies ?

A. Yes,—Prov. x. 4 ; 2 Thess. iii. 10, 12 ; John vi. 27.

Q. What is a trespass ?

A. A sin ; a *passing across the line* which God has marked out for us in His word.

Q. Do we need to pray *daily* for forgiveness ?

A. Yes, we are daily and hourly trespassing against God,—1 John i. 8.

Q. May we expect an answer to this petition, while we are living in malice or hatred with any one ?

A. No, we can look for God's forgiveness of ourselves, only as we forgive others,—Matt. vi. 14, 15.

Q. What is temptation ?

A. Temptation means trial, and is used both in a good and in a bad sense.

Q. When is it used in a good sense ?

A. When it is used to denote the exercise of our faith and patience by afflictions and difficulties,—Gen. xxii. 1, 2.

Q. When is it used in a bad sense ?

A. When it is used in the sense of enticing to sin.

Q. In what sense is it to be understood as used in this prayer ?

A. It may be understood in both senses, but chiefly in the sense of enticing to sin.

Q. What then do we mean, when we pray that God would not lead us into temptation ?

A. We pray that God would not try us with difficulties above our strength,—1 Cor. x. 13 ; 2 Peter ii. 9 ; and that He would prevent us by His grace from falling into sin, when allured to it.

Q. What things chiefly entice us to sin ?

A. The world, the flesh, and the devil,—Matt. xiii. 22 ; James i. 14 ; Gen. iii. 1.

Q. From what evil do we pray to be delivered ?

A. From Satan the Evil One, and from sin the evil thing, and from every thing really hurtful to our souls or bodies,—Psalm xix. 12, 13.

Q. Is the Doxology, or ascribing glory to God, at the end of this prayer, found in St. Luke ch. xi. 4 ?

A. No, only in St. Matthew vi. 13.

Q. Why do we ascribe “the kingdom, etc.” to God in this place ?

A. As an encouragement to us to believe that what we have asked of God, He is able to give us,—1 Chron. xxix. 11, 12.

Q. What is the meaning of “Amen ?”

A. “So be it.”

Q. How many kinds of prayer are there to be used by Christians ?

A. Three : private or secret prayer,—Matt. vi. 6 ; family prayer,—Jos. xxiv. 15, Jer. x. 25 ; and public prayer,—Acts iii. 1.

Q. Is it lawful to use pre-composed forms of prayer in public worship ?

A. The Lord’s Prayer itself is not only a model and warrant for such forms of prayer, but an example of them.

The Lord's Prayer was delivered on two separate occasions : the first in His sermon on the mount, about the time of Pentecost (our Whitsuntide) ; and the second about the Feast of Tabernacles, many months later. On the second occasion the Doxology was omitted ; and a reason for this omission has been offered,—that Christ shewed it was to be a *public* prayer, by giving it with a Doxology ; a *private*, by giving it without ; for a Doxology was that which was then used in the *Temple*, but not in a *house*.—*Melvill. Sermon on the Second delivery of the Lord's Prayer.*

Those great men, Newton and Boyle, were so impressed with a sense of the Divine Majesty, that they never mentioned the name of God without a solemn pause—a sensible stop in their conversation.

The ancient Jews would never write God's name without using a new pen.

Edward VI. so revered the word of God, that, when one of his privy counsellors placed a Bible on the floor, for him to stand upon and reach something from an elevated shelf, he respectfully took up the sacred volume, and having affectionately kissed it, observed that what was worthy of being treasured in the hearts of all men, ought not to be put under the feet of any.

“ Or rather help us, Lord, to choose the good,
To pray for nought, to seek to none, but Thee,
Nor by “ our daily bread ” mean common food,
Nor say, “ from this world's evil set us free ; ”
Teach us to love, with CHRIST, our sole true bliss,
Else though in CHRIST's own words we surely pray amiss.”
Christian Year. 17th Sunday after Trinity.

Of sin and temptation, Dr. Owen has this weighty remark :—
“ They are too nearly allied to be separated. Satan hath put them so together, that it is very hard for any man to put them asunder. *He hates not the fruit, who delights in the root.*”—*Owen of temptation.*

If a man have a grenado or a fire-ball cast into his clothes by his enemy, he does not consider whether it will burn or no, but immediately shakes it off from him. Deal thus with the fiery darts of temptation ; but by their abode with you, they inflame your imagination to rage beyond control.”—*Owen. The Grace and Duty of being Spiritually Minded.*

"While we fight with sin," says Dr. Hammond, "in the fiercest shock of opposition we shall be safe; for no assault can hurt us 'till we treat with the assailants; *temptations of all sorts having that good quality of the Devil in them—to fly when they are resisted.*"—*Life by Fell.*

"How will young men put themselves in any company, any society; at first being delighted with *evil company*, then with the *evil* of the company."—*Owen of Temptation.*

"It has always struck my apprehension that our Saviour, in delivering a *formal* prayer, with such an admirable and judicious arrangement of its matter,—so comprehensive, yet so concise—proposed it as an *exemplar* of a liturgy and *form* of worship, which should be at once an orderly and sober service, suited to the exigencies of the Church and promotive of the glory of God."

It is related of the learned Dr. Hammond, that in reading "*the common Service of the Church*, especially the Confession in the beginning of the Liturgy, *his tears would often interrupt his words*, which," adds his biographer, "shews that it is the *coldness of the votary* and not the prayer, that is in fault, whenever fervour is deficient in the public office of the church."—*Life by Bisp. Fell.*

Q. What desirest thou of God in this prayer?

—A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me and to all people; that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies, and that he will be merciful to us, and forgive us our sins, and that it will please him to save and defend us in all dangers, ghostly and bodily: and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen: so be it.

Q. What is the meaning of "ghostly?"

A. Spiritual.

Q. What then do you mean by "ghostly dangers;" and who is our "ghostly enemy?"

A. "Ghostly dangers" are dangers* to which our souls are exposed through sin and temptation;† and our ghostly enemy is our spiritual adversary the devil. (1 Peter v. 8.)

* The temporal effects of God's curse may be compared to the first droppings of rain which preceded the deluge—or to the first sparks of brimstone which were rained on devoted Sodom—and if the droppings are so grievous, what will the Deluge itself be?

† Plato, calls "Pleasures the bait of ills."

The Sacraments.

Q *How many sacraments has Christ ordained in his church?*—A. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Q. What is necessary to make any religious ordinance a sacrament, such as the two which Christ has appointed?

A. Several things are found in the two sacraments of Christ's appointment.—1st. An institution by divine command.—Mark xvi. 15, 16; Matt. xxvi. 26, 27.—2nd. Matter or an outward sign, as water or bread and wine.—Matt. xxvi. 26, 27.—3rd. A promise of divine grace as the pardon of sins, &c. to be conveyed by it.—Acts ii. 38, and xxii. 16.—4th. A solemn vow, or declaration of faith and repentance in those who partake of it.—Acts v. 37: 1 Cor. xi. 26; and 1 Peter iii. 21.—5th. And union with the body of Christ in His church.—1 Cor. xi. 13.

Q. How many sacraments does the Roman Catholic church hold ?

A. Seven—Baptism, the Lord's Supper, Ordination, Confirmation, Absolution, Extreme Unction, and Matrimony.

Q. How may it be shewn that these are not truly sacraments as Baptism and the Lord's Supper ?

A. By their wanting one or other of the above scriptural marks.

Q. When you say these two sacraments are "*generally* necessary to salvation," what do you mean ?

A. That Baptism and the Lord's Supper are necessary when they may be obtained, and no unavoidable circumstances as extreme sickness, &c. prevent.—Acts ii. 38 ; 1 Peter iii. 21 ; 1 Cor. x. 16.

Q. What ordinances in the Jewish Church do Baptism and the Lord's Supper answer to ?

A. Baptism to Circumcision, and the Lord's Supper to the Passover.—Col. ii. 11, 12 ; Luke xxii. 13, 20 ; 1 Cor. v. 7, 8.

Q. What body of professed Christians deny the necessity of the Sacraments ?

A. The Friends or Quakers.

"As for the number of the Sacraments, if they be considered according to the exact signification of a Sacrament, namely, for visible signs expressly commanded in the New Testament, to which is annexed the free forgiveness of sin, and of our holiness and joining in Christ, there are but two—Baptism and the Supper of the Lord."—*Homily of Common Prayer and Sacraments.*

THE NAME SACRAMENT EXPLAINED.

Q. *What meanest thou by this word " Sacrament ? "*—A. I mean an outward visible sign of an

inward spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. What is the literal meaning of the word "*Sacrament*?"

A. Literally it means an oath; from the Latin word, "*Sacramentum*," the oath which the Roman soldiers took, that they would be faithful to their generals.

Q. Is this a name properly applied to religious ceremonies like Baptism and the Lord's Supper?

A. Yes, as ceremonies producing an obligation, they may be properly called sacraments.

Q. What meaning does the Church, in the Catechism, give to the word Sacrament?

A. That it is an outward visible sign of an inward spiritual grace, &c.

Q. What do you mean by an outward visible sign?

A. Any outward thing that may be seen or touched, used to represent spiritual things, as water, or bread and wine.

Q. What do you mean by inward and spiritual grace?

A. The inward effects of God's Spirit upon the heart.

Q. Can you shew that the Sacraments are means of grace?

A. Yes,—Acts xxii. 16; 1 Cor. x. 16; 1 Peter iii. 21; Ephes. v. 26; Mark i. 4; Acts ii. 3.

Q. Can you shew that they are seals or pledges of God's grace?

A. Yes,—Rom. iv. 11.

Q. Are we to regard them only as means and seals of grace ?

A. No, they are also signs representing grace and our need of it ; marks or badges whereby Christians are distinguished from others not Christened ; and tokens of the covenant made by God with those who receive them.

Q. Where do we read that the sacraments are given to us ?

A. Acts ii. 39 ; 1 Cor. 12, 13.

Q. Where do we read that they were ordained by Christ ?

A. Matt. xxviii. 19 ; Luke xxii. 19, 21 ; 1 Cor. xi. 23—25.

PARTS OF A SACRAMENT.

Q. *How many parts are there in a Sacrament ?*
—A. Two, the outward visible sign, and the inward spiritual grace.

Q. Is a sacrament complete when either the outward sign or the inward grace is wanting ?

A. No, both are required to make the Sacrament complete.

Q. Can you explain this further ?

A. It is plain there can be no Sacrament without an outward sign ; and St. Peter has shewn that the outward sign is not sufficient without the inward grace.—1 Peter iii. 21, also John iii. 5.

Q. *What is the outward and visible sign or form in baptism ?*—A. Water, wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost.

THE OUTWARD SIGN AND MODE OF BAPTISM.

Q. Where is water proved to be the appointed sign of baptism ?

A. John iii. 5 ; Acts x. 47, 48, and viii. 36, 38.

Q. What is the meaning of the word baptism ?

A. Literally it means a washing—from a Greek word, signifying “to wash.” Heb. ix. 10 ; Luke xi. 38.

Q. What mode of baptizing does our Church use ?

A. She instructs the minister to *dip* the infant, except in the case of weakly children, when she admits of sprinkling or pouring.

Q. Does Scripture prescribe the quantity of water to be used ; or may the mode to be adopted in all cases be certainly learned from the New Testament ?

A. No rule is given as to the quantity of water to be used, nor can we learn with certainty what mode was employed by the first Christians.—John xiii. 9, 10.

Q. What proof can you give of the mode of baptism being left uncertain ?

A. The use of the word Baptism to denote “sprinkling,” pouring, and washing.—Mark vii. 4 ; Acts i. 5 ; ii. 38 ; and there being no example to shew that the persons Baptized ever went *under* the water, or what depth they went into it.—Matt. iii. 6 ; Acts viii. 38, 39.

Q. Were there not instances where immersion must have been either inconvenient, or impossible ?

A. Yes, in the case of the three thousand baptized in one day by the Apostles, and the Philippian jailor at midnight in a heathen prison.—Acts ii. 41 ; xvi. 33.

Q. What does the water used in Baptism signify ?

A. The washing away of sins in the fountain of Christ's blood, and the cleansing of the heart by the Holy Spirit.—Acts xxii. 16 ; John iii. 5 ; Tit. iii. 5 ; Ezek. xxxvi. 25, 37 ; 1 Cor. vi. 11.

Q. Why are we Baptized in the name of the Father, the Son, and the Holy Ghost ?

A. To signify our acknowledgment of the only true God, Jehovah, in His Trinity of persons, as the object of our love, trust, worship, and obedience ; the Author of all our mercies in providence and grace—the Father as our Creator and preserver—the Son as our Redeemer—and the Holy Ghost as our sanctifier.

Q. Can you prove that true Christian Baptism must be in this name ?

A. Yes, it is proved by Christ's express command.—Matt. xxviii. 19.

The word "Baptize" is used to denote the washing of the hands, and of vessels and tables. Now we know Elisha poured water on the hands of Elijah ; and in the East, to this day, the mode of washing the hands is for an attendant to *pour the water on the hands of the person washing, over a bason perforated at the bottom*, so that the water runs out of the bason as fast as it is poured in, and thus it is obvious preventing the possibility of the hands being dipped.

Where it is read in our translation "in Jordan," "into the water," "out of the water," it will read as well in the Greek, "at Jordan," "to the water," "from the water."

THE INWARD SPIRITUAL GRACE OF BAPTISM.

Q. What is the inward and spiritual grace ?—

A. A death unto sin, and new birth unto righteousness : for being by nature born in sin and children of wrath, we are hereby made the children of grace.

Q. What is "death unto sin?"

A. A freedom from the condemnation of sin in our persons, the love of sin in our hearts, and the power of sin in our members.

Q. What is a new birth unto righteousness?

A. A being brought into a new spiritual state, wherein we are accounted righteous in our persons before God, and also enabled from a righteous principle wrought in our hearts by the Holy Ghost, to maintain an upright walk in the sight of both God and men.

Q. What is meant by the words "by nature?"

A. Our spiritual condition as born into this world.

Q. What is that condition?

A. One of sin and condemnation.

Q. In what sense can we be said to be *born* in sin and the children of God's wrath?

A. As being born of sinful parents, we necessarily inherit their depraved nature, and our first thoughts and acts being in consequence sinful, we become naturally the objects of aversion to a holy God.

Q. What is necessary to restore us to God's favour and make us the children of His grace?

A. The renewal of our nature in the divine image by regeneration or the new-birth.—John iii. 3, 5, 7.

Q. Who is the author of this new-birth?

A. The Holy Ghost.—Titus iii. 15; John iii. 5, and i. 13.

Q. What do you refer to when you say we are *hereby* made the children of grace?"

A. To baptism ; when the outward sign is accompanied with the inward grace.

Q. Does then this new-birth take place in baptism ?

A. It does in a true baptism ; wherein the death unto sin and the new-birth unto righteousness, attest the power of God's Spirit in the heart.

Q. How will the power of God's Spirit in the heart of a baptized person be attested ?

A. By its apparent fruits of holiness.

Q. May a person, who has been baptized in infancy and has grown up in sin and ignorance of God be said to have been new-born in baptism ?

A. Not as to any sanctifying effects of the new-birth, or to any real and saving change of heart.

Q. Will his baptism then avail to his salvation ?

A. No. The only baptism that saves, is that which not only puts away the filth of the flesh, but has also the answer of a good conscience towards God.—1 Peter iii. 21.

Q. What then is necessary in such persons that their baptism may benefit them ? Is it necessary for them to be baptized a second time with water ?

A. No. What is necessary is, that they be truly converted by God's grace, and as our church says, "turn again unto Him unfeignedly."

Q. What proof do the scriptures afford of *regeneration* being connected with baptism ?

A. Gal. iii. 27 ; Rom. vi. 3, 4 ; Col. ii. 12 ; 1 Cor. xiii. 13 ; Titus iii. 5 ; John iii. 5.

Q. Where is the *forgiveness of sins* connected with baptism ?

A. In Acts ii. 38, and xxii. 16.

Q. Where is *salvation* connected with this ordinance ?

A. Mark xvi. 16 ; 1 Peter iii. 21.

Q. Where is our *membership with* the body of Christ's church said to be in baptism ?

A. 1 Cor. xii. 13 ; Acts ii. 41.

Q. What is implied in our being baptized in the *name* of Christ ?

A. That we have become His *disciples*.—1 Cor. i. 12—15 ; Acts ii. 38.

Q. Is there more than *one* baptism ?

A. No. Ephes. iv. 5.

Q. What did John's disciples do at their baptism ?

A. Confess their sins.—Matt. iii. 6.

Q. What was required of them ?

A. To bring forth fruit, meet for repentance.—Matt. iii. 8.

Q. What did Saul of Tarsus do at his baptism ?

A. Call upon God in prayer.—Acts xxii. 16.

Q. What was required of the Eunuch and the converts of Samaria at their baptism ?

A. A declaration of faith in the name of Jesus Christ.—Acts viii. 12, 14, 37.

Q. What may we collect from all this ?

A. That in all who live to come of age there is no true baptism, and consequently no true regeneration, or forgiveness of sins, or hope of salvation, or membership with the Church, or discipleship of Christ without confession of sin, repentance, prayer, and faith.

"God took a just and short way of trying the obedience of all the human race by Adam, their root and representative; for if he, who was so perfect, and had only the fruit of one tree denied him could not withstand the temptation, surely none of his posterity could, and therefore Adam's first sin is justly imputed to all."—*Dr. Owen*.

"Baptism is a federal (or covenant,) admission into Christianity, in which on God's part, all the blessings of the Gospel are made over to the baptized; and on the other hand, the person baptized takes on him, by a solemn profession and vow to observe and adhere to the whole Christian religion."—*Burnett. Art. 27.*

Baptizing is well called Christening; for baptism is such a covenant between God and man, as makes the receiver of it a visible Christian: and if you had sincerely renewed and kept this same covenant, you had needed no new conversion or regeneration; but only particular repentance for your particular sins: and therefore I will put you upon no other conversion, than to review your baptism, and understand it well, and after the most serious deliberation to make the same covenant with God over again, as if you had never yourself made it before, or rather as one that hath not kept the covenant, which once you made."—*Baxter's Poor Man's Family Book.*

"The Church of England addressing those baptized in infancy, uses words which imply that this sacrament may be received outwardly, even by those who had been so baptized. Speaking of a true Christian faith as that which steadfastly confides in God's merciful promises, and is attended with a loving heart to obey his commandments, she says, "And this true Christian faith neither any devil hath, nor yet any man which in the outward profession of his mouth, and in his *outward receiving of the sacraments*, in coming to the Church, and in all other outward appearances seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary."—*Hom. of Sal. 3rd part.*

THE PREREQUISITES OR CONDITIONS OF BAPTISM.

Q. What is required of persons to be baptized?

—A. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.

Q. What is repentance ?

A. A change of heart and life.

Q. What does a true repentance lead us to do ?

A. To forsake sin.

Q. Of what particulars does a true repentance consist ?

A. Of a hearty sorrow for sin, attended with a humble confession of it before God, faith in Christ for pardon, and a steadfast purpose to amend our life and continue patiently in well doing.

Q. What motives should urge us to repent without delay ?

A. The commands of God and His promises of forgiveness ; the hatefulness of sin in God's sight ; the fear of His judgments ; the hope of His reward ; the uncertainty of life ; the pleasantness of true religion ; and the privilege and duty of living to God's glory.

Q. What is faith ?

A. Receiving the promises and word of God as true.

Q. What is it to *steadfastly* believe ?

A. To believe without doubt.

Q. What are the promises of God made to us in the sacrament of Baptism ?

A. The promises of forgiveness of sins and of our adoption to be the sons of God, with the continual grace and assistance of His Holy Spirit.—Acts ii. 38.

Q. Can you prove from Scripture that repentance and faith are required of persons to be baptized ?

A. Yes,—Repentance, Matt. iii. 6, 11 ; Acts ii. 38 ;—Faith, Acts ii. 41 : viii. 36, 37.

Sin is a turning from God to the world—repentance is a turning from sin unto God.

Demosthenes being inclined to a particular sin resisted it, because he said he would not buy it at so dear a price as repentance. How much more should a *Christian* say so when tempted to sin !

“ There is no such argument for our turning unto God, as His turning unto us. The beams of the sun shining on fire discourages its burning : the shining of God’s mercies on us should extinguish lust in us.”—*Bishop Reynolds*.

A dog will bear to be driven away many times, and even to be kicked and trodden upon, before he will quit the fire which he loves,—So man’s nature, fond of sin, requires many sharp afflictions and heavy judgments to force him from it ; but as the dog will readily leave the fire for the food he likes better, so will the sinner leave sin so soon as he has once tasted how much sweeter the love of Christ is than it.

BAPTISM OF INFANTS.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?—A. Because they promise them both by their sureties ; which promise when they come to age, themselves are bound to perform.

Q. What does our Church say in Art. xxvii. relating to the baptism of infants ?

A. That it is most agreeable to the institution of Christ.

Q. Can you give some arguments from Scripture for the baptism of infants ?

A. I. The receiving infants into covenant with God by circumcision, and their never having been since put out of that covenant.—Gen. xvii. 7, 10, 12. II. Baptism having taken the place of circumcision, and there being no reason for not admitting children to the one as well as to the other. Col. ii. 11, 12. III. Christ’s saying that “ Of such is the

kingdom of heaven.”—Mark x. 14. IV. St. Peter’s declaration to the Jews that “The promise was to them and to their *children*.”—Acts ii. 30. V. The command of Jesus to His disciples that they should baptize “*all nations*,” of which children form an important part. VI. The fact of whole “households” being baptized, and it being unlikely that in some of these households there were no children.—Acts xvi. 15, 33. VII. Children being addressed by St. Paul as members of the Church.—Col. iii. 20 ; Ephes. vi. 1.

Q. What two objections are brought against the right of children to be baptized ?

A. I. That there is no *express warrant* by word or example for their baptism. II. That they are *unfit subjects* of baptism, as not being capable of faith and repentance.

Q. What answer may be given to these objections ?

A. To the first, it may be answered, that there is no express warrant for admitting *women to the Lord’s Supper*, which nevertheless all Christians do ;—to the second, that children *now* are as fit subjects of baptism, as they were *formerly* of circumcision.

Q. What are “*sureties* ?”

A. The same as “sponsors,” or God-fathers, and God-mothers. They are called sureties, because they make promises in the child’s name, which they engage to see fulfilled.

Q. Will baptism benefit those who are baptized in infancy, if they have not faith and repentance ?

A. Not if they live to come of age, and are then found wanting in them.

"Of such is the kingdom of God." Infants are capable of grace, therefore they may receive its seal ; for if they may be saved, that capacity is unquestionable. *R. P. Buddicom's Sermons on Abraham.* vol. 2, p. 147.

"Infants being baptized, and dying in their infancy, are by this sacrifice (the sacrifice of Christ) washed from their sins, brought to God's favour, made his children, and inheritors of his kingdom of heaven. And they who in act and deed sin after baptism, when they turn again to God unfeignedly, are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation." *Hom. of Sal.* 1st part.

The Lord's Supper.

Q. Why was the sacrament of the Lord's Supper ordained ?—A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby.

Q. Why is this sacrament called the Lord's Supper ?

A. Because it was ordained at the last supper our Lord partook with His disciples at the feast of the passover.

Q. What other names are sometimes given to this sacrament ?

A. It is sometimes called the eucharist, and sometimes the communion.

Q. What is the meaning of eucharist ?

A. Eucharist means an act of thanksgiving ; and the Lord's Supper is so called, because therein the death of our Redeemer is thankfully remembered.

Q. Why is it called the communion ?

A. Because therein we communicate or partake of the benefits of Christ's death, and are joined in and made one with Him :—because we communicate or unite in fellow-

ship and love with all the members of Christ's church :— and because the first Christians were wont at this ordinance to communicate of their substance to the wants of their poorer brethren.

Q. Where is the word communion used to denote a partaking of Christ in this sacrament ?

A. 1 Cor. x. 16, 17.

Q. Where is it used in the sense of contributing to the necessities of others ?

A. Phil. iv. 14, 15.

Q. What do you mean by the sacrifice of the death of Christ of which the Lord's Supper is a continual remembrance ?

A. His death upon the cross, which God was pleased to accept as a satisfaction for the sins of men.

Q. What are the benefits we receive thereby ?

A. Pardon of our sins.—Heb. ix. 26 ; and peace with God ; Col. i. 20. The grace of His Spirit ; Acts ii. 38 ; and eternal redemption ; Psalm cxvi. 12, 13 ; Matt. xxvi. 28.

THE OUTWARD SIGN.

Q. *What is the outward part or sign of the Lord's Supper ?*—A. Bread and wine, which the Lord hath commanded to be received.

Q. What is the popish doctrine of *Transubstantiation* ?

A. That the bread and wine in this sacrament are not signs or figures of Christ's body and blood, but are really changed into the natural substance of His body and blood ?

Q. What is the Lutheran doctrine of *consubstantiation*?

A. That the body and blood of Christ are really present in the bread and wine, though the natural substance of the bread and wine is not changed.

Q. What does our church call the bread and wine in this supper?

A. "Outward signs" of Christ's body and blood, and "God's *creatures* of bread and wine."

Q. Are they then to be regarded as *common* bread and wine?

A. As to their natural substance, they are the same as any other bread and wine, but as to their use in the sacrament they are different from common bread and wine, being set apart and dedicated to a holy purpose.

A lady once adopted the following method of refuting a Roman Catholic Priest, who maintained that the bread and wine in the mass were actually changed into the body and blood of Christ:— After listening to his arguments, she assented to his proposal of joining with her husband, provided she might be allowed to prepare the customary wafers. At the appointed day, every thing being ready, she addressed the Priest in these words, "You wish me to believe that every particle of this wafer, after your consecration, will be changed into the flesh of the Divine Saviour?" "Certainly," said he, "I do," "Very well," replied the lady, "I have mixed a quantity of arsenic with the other materials in preparing them, but of course that is of no consequence; now proceed with the service; if you believe what you teach me, you cannot object to partake of them." It is hardly necessary to add, that the Priest drew back, failing to prove his own faith in this erroneous doctrine of his Church.

What would Cicero, the Roman orator and a heathen, have thought of a doctrine professed to be held by his countrymen in these days? "When," he says, "we call corn Ceres, and wine Bacchus, we use a familiar kind of speech; but do you think any one so mad as to believe that that is a *God which we feed upon*?" Can there be a more complete refutation of the absurd doctrine of transubstantiation than these words give?

THE INWARD GRACE.

Q. What is the inward part or thing signified ?

—A. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. How are Christ's body and blood said to be verily and indeed taken, &c.

A. By faith, and after a heavenly and spiritual manner.

—1 Cor. x. 16, 17 ; John vi. 53, 55, 56.

Q. Can you explain this further ?

A. When we take the sacrament in faith, we "spiritually eat the flesh of Christ and drink His blood," so as to become partakers of all those benefits of love, and care, support, and comfort, which His actual presence conferred on His disciples. We touch, handle, and behold with the eye and hand of the mind, His body broken and His blood shed for us ; and are as fully assured as Thomas the apostle was, when he thrust his hand into His side, that He is verily and indeed our Saviour. Moreover, His living body confers immortality on our mortal body : we dwell in Christ by faith, and He in us by His Spirit : we are one with Christ and Christ with us. Whatever of life, cleansing, power, glory, perfection, holiness, and incorruption there is in His body and blood, these He makes over and conveys to the faithful. In a word, Christ is their's, and they are Christ's ; they are one with Christ, and Christ with them.—John vi. 63, and xx. 27—29.

Q. Where does Jesus call the bread and wine His body and blood ?

A. In Matt. xxvi. 26, 28.

Q. Do any but the faithful receive the body and blood of Christ ?

A. No.—1 Cor. x. 16, 17.

Q. *What are the benefits whereof we are partakers thereby?*—A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. How do the body and blood of Christ strengthen and refresh the souls of the faithful ?

A. As the bread and wine do our bodies,—Psalm civ. 15, that is, our souls are strengthened and comforted by believing that through His death and resurrection we shall obtain the pardon of our sins, and eternal life.

Not long before his death, the minister told him, “There was to be a Sacrament next Sunday at Church ; but he believed he could not come and partake with the rest, therefore he would give it to him in his own house.” But he answered, “No ; his heavenly Father had prepared a feast for him, and he would go to his Father’s house to partake of it.” So he made himself be carried thither in his chair, where he received the Sacrament on his knees, with great devotion.—*Life of Sir Matthew Hale, by Burnett.*

Q. *What is required of them who come to the Lord’s Supper ?*—A. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life ; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death ; and be in charity with all men.

Q. Where are we taught that it is our duty to examine ourselves, before we come to the Lord’s Supper ?

A. In 1 Cor. x. 28.

Q. Is not self-examination a duty necessary at all times ?

A. Yes.—2 Cor. xiii. 5.

Q. Of what must we first examine ourselves ?

A. Whether we have repented truly of our past sins.—
Psalm cxxxix. 23, 24 ; 2 Cor. vii. 1.

Q. By what are we to judge if our repentance be true and sincere ?

A. By our steadfastly purposing to lead a new life.—
Job xxxiv. 31, 32 ; Rom. vi.

Q. Of what must we next examine ourselves ?

A. Our lively faith in God's mercy through Christ.—2
Cor. xiii. 5 ; Psalm lxxxiii. 18 ; Acts xv. 11 ; 2 Cor.
v. 19.

Q. Why is a true faith called a *lively* faith ?

A. To distinguish it from a *dead* faith.

Q. What is the difference between these two ?

A. A *lively* or *living* faith is one that realizes eternal things, and has a sure confidence in God's mercy through His Son, and working by love purifies the heart, overcomes the world, and is fruitful in good works. A *dead* faith is one, which, though it may believe there is a God,—that Christ is the Saviour of the world,—and that the Bible is true,—all which the devils believe and know,—yet puts no real trust in God or in Christ, and is barren of all good works.

Q. Can you give examples of these two kinds of faith ?

A. Of a *living* faith, "Noah."—Heb. xi. 7 ; "Abra-

ham."—Heb. xi. 8, 10 ; "Joseph."—Heb. xi. 22 ; "Moses."—Heb. xi. 24, 29. Of a *dead* faith, "Simon Magus."—Acts viii. 13, 21, 23.

Q. What is the third thing for self-examination ?

A. Whether we have a thankful remembrance of the death of Christ.

Q. What does that require ?

A. That we remember with thankfulness his death upon the cross for us and the benefits we receive thereby, with the love and obedience due to Him in consequence.

Q. What is the last point for self-examination ?

A. Whether we are in perfect charity with all men.

Q. What do you mean by charity ?

A. Love, or a freedom from all malice, envy, or ill will against any ; and a desire to do good to all men.—Matt. v. 20—24 ; and 1 Cor. v. 7, 8.

Q. Is it a sufficient reason for our absenting ourselves from this sacrament that others are at variance with us ?

A. Not if we have no malice against them, have done them no real injury, and have sought by all the means in our power reconciliation with them.

Q. Is it the duty of all Christians to partake of the Lord's Supper ?

A. Yes.—1st. It was our Lord's most solemn command that we should "do this in remembrance of Him."—2nd. The first Christians frequently observed it in obedience to this command.—3rd. It is the peculiar badge of our religion, wherein we profess our faith in His sacrifice as our atonement, and renew our dedication of ourselves to His

service.—4th. Add to which this sacrament is of such excellent use and efficacy in promoting our love to Christ, and strengthening all our graces that no Christian can neglect it without blame and danger.—5th Nor can any thing be more vain and frivolous than the excuses commonly pretended by those who absent themselves from it.

Q. Can you mention some of these excuses ?

A. The press of worldly business. The sight of their sins which have rendered them unfit—and their intention of taking it at some future time when they are better prepared.

Q. Ought a sense of unworthiness to deter any from receiving this sacrament ?

A. No. *None* are worthy to receive it on the ground of their own goodness or merits : and a sense of unworthiness is that state of heart alone in which *any* are welcome.

Q. What examples have we of similar excuses in scripture ?

A. Matt. xxii. 5.

In examining themselves men should look backwards to what they have been, inwards to what they are, and forwards to what they shall be.

Self-examination should be done frequently. They who have a great deal of business, should be often looking over their accounts and adjust them, lest they should be going backwards and not know it ; thus it should be with our souls and our conduct : every morning and every evening we should call ourselves to account.

Pythagoras wrote some verses on the duty of self-examination, which from their excellence have been called golden verses, and have been thus translated.

Nor let soft slumber close your eyes,
Before you've recollected thrice
The train of actions through the day :
Where have my feet chose out the way ?
What have I learnt where'er I've been ?
From all I've heard, from all I've seen,
What know I more, that's worth the knowing ?
What have I done, that's worth the doing ?
What have I sought, that I should shun ?
What duty have I left undone ?
Or into what new follies run ?
These self-enquiries are the road
That leads to virtue, and to God.—*Watts.*

Search into others to discover their virtues and excellencies, and into yourself to find out your vices and improprieties.—*Felton.*

Evening.

Cast up the accounts for the day. If ought be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.—*Sir M. Hale.*

